

Logm. 813 ^r Hawlin

SOLD
BY
TAYLOR
BOOKSELLER
STATIONER
AND
LIBRARIAN
146
High St
Corner of
REGENT ST
PORTOBELLO

1875
12

CHRIST THE RIGHTEOUSNESS
OF HIS PEOPLE :

OR,

THE DOCTRINE OF JUSTIFICATION BY
FAITH IN HIM.

BY THE LATE

REV. RICHARD RAWLIN,
FETTER-LANE, LONDON.

FIRST PRINTED IN 1741.

VOL. I.

EDINBURGH :

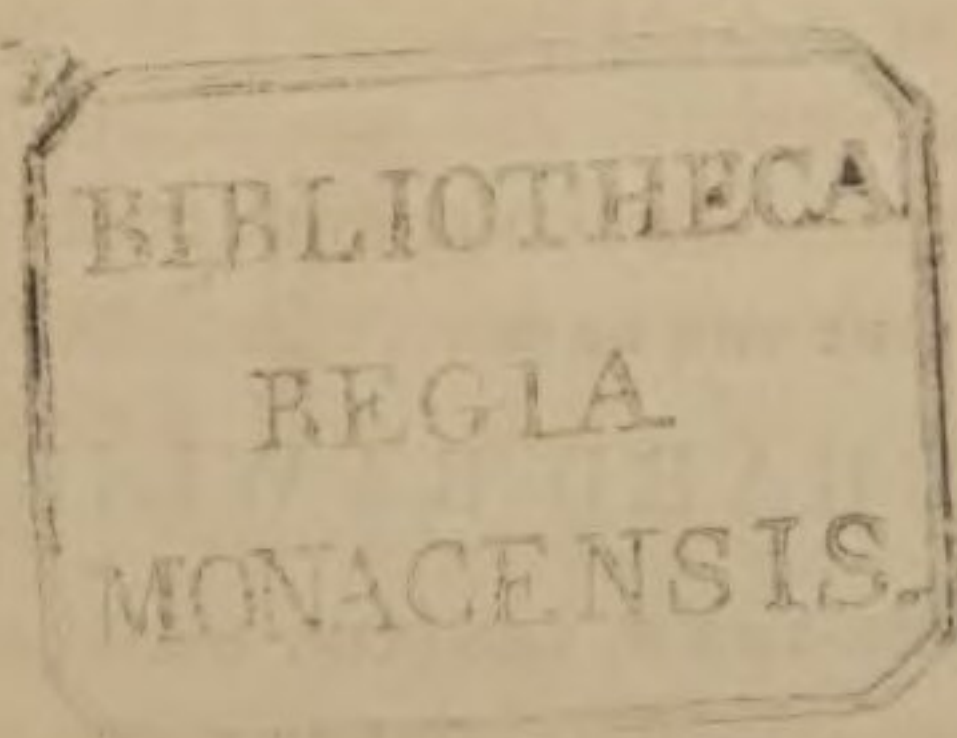
JAMES TAYLOR, 21 GEORGE STREET.

JOHNSTONE AND HUNTER. PATON AND RITCHIE. W. INNES.

LONDON : W. ALLAN, PATERNOSTER ROW.

GLASGOW : G. GALLIE.

1853.



P R E F A C E.

THE following work was originally published in the year 1741. Its title was, 'CHRIST THE RIGHTEOUSNESS OF HIS PEOPLE; OR, THE DOCTRINE OF JUSTIFICATION BY FAITH IN HIM: represented in several Sermons preached at the Merchants' Lecture at Pinner's Hall, by RICHARD RAWLIN—published at the request of the Committee of said Lecture.'

Little is known of its Author. He was one of a not inconsiderable band of learned, laborious, and godly nonconformist or Presbyterian ministers who flourished in various parts of England, before the influence of Arianism, in the course of the last century, had so blighted Presbyterianism in that country as to make it, in the estimation of the English public, a synonyme for Unitarianism.

The following treatise has been long scarce. It is well fitted to be useful to all classes, from its clear and Scriptural discussion of the important subject of which it treats. On this account, while it is printed in such a type and form, as to fit it for the perusal of aged believers among the humbler classes, the Greek and Hebrew quotations have been preserved in the notes for the sake of the student. At the same time, it should not for a moment be imagined that it can ever be a substitute for the magnificent treatise of Owen on the subject, of which, indeed, the present work may be considered a digest.

No liberties have been taken with the original, except those merely verbal changes rendered necessary by changing it from the form of sermons, into the more suitable form of a treatise.

CONTENTS.

	Page
BIOGRAPHICAL NOTICE OF AUTHOR,	5
DEDICATION,	7
INTRODUCTION,	13
CHAPTER I.—OF THE RIGHTEOUSNESS WHICH IS IN THE	
LORD JESUS,	23
1. Man is naturally and necessarily under law to God,	26
2. Some Righteousness absolutely necessary to his justification,	29
3. Every righteousness not sufficient for this purpose,	45
4. We have no such righteousness of our own,	62
5. If justified, it must be by the righteousness of Christ,	116
CHAPTER II.—HOW WE COME TO HAVE AN INTEREST	
IN THIS RIGHTEOUSNESS,	130
1. This Righteousness was wrought out by Covenant appointment,	142
2. It was for this end Christ took on him our nature,	156
3. This Righteousness was wrought out in the room and stead of his people,	170
4. This Righteousness has been declared accepted by the Father,	195
5. An actual interest obtained upon our union to Christ by faith,	214
6. The believing soul is thus accepted as righteous,	230
7. That thus in the believer's justification none of the parties interested have reason to complain,	241
8. That God will for ever own this justification,	304
Application,	315

BIOGRAPHICAL NOTICE OF THE AUTHOR.

OF this respectable minister there remains, we believe, no biographical memorial in print; and it is a few particulars only that we are enabled to snatch from oblivion. He received his academical learning under Mr Payne, a dissenting minister, and tutor of respectability and eminence, at Saffron-Walden, in Essex, and a friend of Dr. Owen. After finishing his studies, Mr Rawlin was taken, as chaplain, into the family of ——— Warner, Esq. of Bamsfield-hall, Suffolk. The first place where we hear of him as a preacher is Bishop-Stortford, in Essex, where he was settled several years. From thence he removed to London, to take charge of the congregation in Fetter-lane, in the room of Mr Tingey. He was set apart in that place on the 24th of June 1730.

After Mr Rawlin had been settled with his people about two years, they built a new meeting-house for him, on the opposite side of the way, where the church still assembles. In the year 1740, Mr Rawlin was elected one of the six preachers of the Merchants' Lecture at Pinner's'-Hall, in the room of Mr Bragge. He entered upon his services at that lecture, by delivering a series of discourses upon the doctrine of justification, founded upon Isaiah xlv. 24. These he published in an octavo volume, in 1741, under the title of 'Christ the Righteousness of His People; or,

the Doctrine of Justification by Faith in Him.' The discourses are seven in number, and at their appearance met with good acceptance in the world. The celebrated Mr Hervey highly commends them in his *Dialogues*. They have since this passed through several editions, and are greatly esteemed by persons of similar sentiments to the author.

Mr Rawlin was a judicious, practical and experimental divine; a serious, affectionate, and solid preacher; and of an excellent christian spirit. He had various ministers to assist him, and kept up a good congregation to the last. At length, after a life of respectability and usefulness, he gave way to the hand of death, on the 15th of December 1757, aged 70 years. His remains were interred in a family vault, over which a handsome tomb has been erected in Bunhill-Fields; the inscription upon which describes merely his name and age, and the time of his death. Dr Guyse preached his funeral sermon, and was requested to print it; but as he was then blind, and unable to write, he was obliged to decline it. Besides the publication before-mentioned, Mr Rawlin printed nothing, we believe, excepting an introductory discourse at the ordination of Dr Gibbons, at Haberdashers'-Hall, in 1743.*

* From Wilson's 'Hist. and Antiq. of Dissenting Churches in London,' &c.

TO
THE GENTLEMEN, MERCHANTS, AND OTHERS,
WHO ENCOURAGE AND SUPPORT THE LECTURE AT
PINNER'S HALL.

GENTLEMEN,—From the time that you called me to be a helper of your faith and joy, in the service of a Lecture that has been so extensively useful, I hope I have had nothing more in my view, than to explain and recommend, in the best manner I can, the several great and important truths of the gospel, as they might offer themselves in the course of the ministry which I am fulfilling among you. And as some of my first thoughts led me to consider and state the doctrine of justification, I was the more encouraged to attempt this, as I knew of what great importance this article of our faith was with you; and that a well-meant design to place it in such a light, as might secure the complete honour of our justification to the righteousness of Christ, and the free grace of God in and through him, could not fail of meeting with a favourable reception among you, whatever imperfections might attend the execution of it; nor have my expectations herein been disappointed.

I do not pretend to offer any thing new upon a subject that has so often employed the pens of some of our ablest divines since the Reformation. My chief design has been to give an easy, methodical, and connected view of this capital article of our faith, in the several bearings and dependencies of

one part of the subject upon another; and I have with the more care and attention endeavoured this, as I apprehend the want of taking such a view of it has been, at least, one occasion of those unhappy mistakes which some have fallen into about it, and of those many prejudices which others have entertained against what seems to me to be the true scripture doctrine on this point. Taking the whole together in that light in which I have endeavoured to place it, I hope it will appear a scheme worthy of God, and consistent with itself; and that, whilst it makes the fullest provision for our pardon, gives him the united glory of all his perfections.

The subject appears to me far from being a mere speculative point, as some are always labouring to represent it. They are interesting inquiries, and of the most extensive influence in the christian life—how my sins may be pardoned, and such a guilty sinner as I am justified in the sight of that holy and righteous God with whom I have to do. The returning such answer to these inquiries, as conscience might acquiesce in, and as may appear to have a plain foundation in the word of God, is the grand point which I have had before me, and which I have endeavoured never to lose sight of. And where God has made such things as these matter of serious consideration with any, such, I hope, will meet with something in the following discourses that is suited to their taste, and, by the blessing of God, may be of use to them.

It is most certain, that we are guilty creatures in the sight of God, and must be considered as such in all our transactions with him. This is the state of

all mankind without exception: 'Every mouth must be stopped, and all the world become guilty before God.' We are chargeable with the breach of that holy and righteous constitution under which we are originally placed. And it is under a feeling sense of this as our case, that we are to set ourselves to examine, what that righteousness is which God hath appointed for our justification and acceptance with him.

I likewise take it to be of great use, in settling the nature of this righteousness, to have right notions of the law, its purity, extent, and unchangeable obligations. Nothing appears to me more evident, than that the law, as requiring perfect obedience, is of perpetual and unchangeable obligation. And if we are under the obligations of such a law, and are at the same time convicted of the breach of it, the next question will be, where may we be provided with a righteousness for our justification, in which the law will acquiesce? In this case it will be in vain to fly to any righteousness, or works of our own, done in obedience to the law; that were only looking for healing to the hand that gave the deadly wound: and, therefore, when we have no such righteousness of our own, nor can any mere creature furnish us with it, this led me to consider the perfect, glorious and everlasting righteousness which we have in the Lord Jesus Christ, his whole active and passive obedience, as the only righteousness in and for which we are or can be justified.

It has likewise been no small part of my design to state the way in which, according to the constitution of the gospel, we come to be interested in this

righteousness, which I have shewn to be by imputation; and this led me to examine at large the foundations upon which this imputation stands, and how it takes place upon believing. After which I now proceed to exemplify the high esteem which believers have for this righteousness; the glory and perfection of it in itself, as it is the righteousness of God-man Mediator; how friendly the doctrine of justification by it is to the interests of gospel-holiness and obedience, and how a practical regard to it runs into all our religious transactions with God. What I have offered upon each of these heads will, I hope, be found to have a plain foundation in the scriptures, and to be every ways agreeable to the sentiments and experiences of believers through the several ages of the Church. When noisy controversies are laid asleep, when wrangling and disputing are no more, and we come in a solemn hour between God and our own souls to humble ourselves before him, and under a conscious sense of guilt, address his throne for pardon and mercy, what but this righteousness alone can lie at the bottom of all our hopes?

I have purposely avoided through the whole to make use of any scholastic terms, or nice and subtle distinctions, with which some have encumbered and obscured the subject, rather than thrown any light upon it. The gospel, I apprehend, stands in no need of any of them: it shines brightest in its own native simplicity, and by the authority and evidence of its own truths, I am persuaded, will at length make its way in the world, and triumph over all opposition. The main principle that I go upon, is, that God will put honour upon the law, and never justify the sin-

ner in any way that shall reflect the least reproach upon it, as the rule of his moral government. And was this principle carried through all our reasonings upon this subject, it would effectually guard against some mistakes, which I apprehend to be of a dangerous nature, clear of every embarrassment, and fix our eye at once upon him, who is 'the end of the law for righteousness to every one that believeth.' It were strange, indeed, if the gospel should know no way of pardon and mercy, but at the expense of the law.

In transcribing these discourses for the press, I have taken the liberty to express myself a little more fully, than there was room for in the pulpit, upon one or two points, that have been the matter of much strife and angry debate among us. But I hope every thing of this nature has been attended to in that spirit which becomes the gospel; I am sure it has been without the least design of giving offence to any. All I aimed at was, in as plain terms, and in as short a compass as I could, to explain and establish what I take to be the true scripture doctrine of Justification, and of importance in it. I have likewise endeavoured to place in a proper light some particular passages of scripture, which are of frequent consideration in the present subject. And as this is the principal occasion of some notes which are added here and there, I hope I need make no apology for them; though I am afraid it will want a great one, that these, with some other enlargements which are wrought into the body of this work, have swelled it so much beyond what was at first designed. I have only to add, that whoever shall cast their eye

over the following pages, will soon observe with what pleasure I sometimes take leave to trace the footsteps of that truly great man, the venerable Dr OWEN, who has treated this subject with that learning and judgment which are peculiar to himself, and whose name, I hope, will be ever dear in your Lecture. But where I am particularly indebted to him, or any other of our writers, I have taken care to own my obligations; though it is possible I may sometimes have fallen into the same train of thoughts with others, who have gone before me in this argument, without being aware of it; and perhaps in a subject that has been so much laboured, it was hardly possible always to avoid it.

Such as they are, I now submit the following discourses to your candour and acceptance; and as they are made thus public at the request of your committee, as far as they may be of use to form any into the spirit and obedience of the gospel, and establish them in that doctrine, which was the glory of the Reformation, and is the great foundation of our hopes, I trust my ends are answered. With this view I recommend them, and you with them, to the favour and blessing of God; whilst at the same time I earnestly entreat your continued prayers, that I may with faithfulness fulfil the ministry committed to me, and myself reap all the advantages of an interest in those precious and important truths, which I would recommend to the esteem and regard of others.—I am, Gentlemen, your affectionate and most humble Servant,

RICHARD RAWLIN.

CHRIST THE RIGHTEOUSNESS OF HIS PEOPLE.

‘Surely, shall one say, in the Lord have I
righteousness.’—*Isaiah* xlv. 24.

INTRODUCTION.

It is the peculiar excellency and glory of the gospel, that in it we are provided with a righteousness for our justification in the sight of God. I shall, with the more advantage, apply this passage as speaking of such a righteousness, when I have answered two inquiries that at first view offer themselves upon it—Who that LORD is that is here spoken of; and, What that RIGHTEOUSNESS is that is here intended.

As to the first of these inquiries; we have the fullest evidence that

the LORD here spoken of is the Lord Jesus Christ, from the apostle's applying this context to him, Rom. xiv. 10, 11, where, representing the evil of uncharitable judging and condemning one another, he adds, as a weighty reason to deter from this practice, that we must ourselves be judged by Christ, 'for we must all stand before the judgment-seat of Christ.' Christ will sit supreme Judge of every man's state and actions; shall we then be hasty in the judgment that we pass upon our brethren? And then the apostle immediately subjoins, 'for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God;' plainly referring to the words before the text, 'I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every

tongue shall swear :’ after which the words of the text follow in the closest connection,—‘ Surely, shall one say, in the Lord have I righteousness ;’ in that ‘ Lord,’ to whom ‘ every knee shall bow, and every tongue confess,’ that is, the Lord Christ, who is Lord and Judge of all. The same passage is likewise applied to Christ, Phil. ii. 10, 11. And viewing the context in this light, I cannot but think that it furnishes us with a strong and most convincing proof of the true and proper Godhead of Christ, according to the excellent note which a learned commentator* hath given us upon it. ‘ We may further observe,’ says he, ‘ that what the prophet speaks here of the Person of God, is applied by St Paul to Christ, *i. e.*, to the second Person of the blessed Trinity.’ And after referring to

* Lowth *in locum*.

some other passages of the like sort, where what is said of God in the Old Testament, is expressly applied to Christ by the writers of the New, he adds—‘many more such instances might be given, and all of them are plain proofs of the divinity of Christ, and that the prophets of the Old Testament had all along an eye to the times of the New, and spoke of the Messiah as God.’ It seems therefore plain beyond all reasonable contradiction, that the *Lord* here spoken of is the Lord Christ.

It is likewise as plain, that the RIGHTEOUSNESS * here intended, is a

* Per *justitias* hic intellige beneficium longe amplissimum gratuitæ remissionis peccatorum spectatum in vera sua causa, obedientia, passionibus, et morte Christi—De qua *justitia* Jesaias hic loquitur, docet ipse sequenti *inciso*, ubi ait, *in Jehovah justificabitur, et gloriabitur totum semen Israelis*. Quo ipso docet, per justitiam quam in Jehovah esse dixerat, se intelligere causam justificandi cum voluntate justifi-

righteousness for justification; not only from the next verse, where the prophet tells us, that ‘in the Lord’—that same ‘Lord, to whom every knee shall bow’ (for the context speaks uniformly of one and the same Person), ‘shall all the seed of Israel be justified;’ but likewise, because it is joined in the verse of the text with another great blessing of the covenant, that we confessedly derive from Christ, and with which our justification is always inseparably united, and that is sanctification, intimated in our having *strength* in him; that *strength*, whereby the power of sin is subdued, and the soul formed and fitted for all the duties of the divine and spiritual

cantis conjunctam. Vult itaque dicere, in Jehovah esse id, propter quod peccator resipiscens, et credens, et salvatorem respiciens in fide (immo omnis peccator, nemine quod ad gentem excepto) a peccatis absolvi, et jure ad benedictionem cœlestem donari queac, at debeat.—*Vitringa* in cum.

life. And thus, if we interpret this clause, which I apprehend to be the true way of interpreting Old Testament prophecies and promises, by the plainer and clearer language of the New, we shall have the full sense of it in these and such like passages—that ‘Christ is made of God unto us righteousness, and sanctification’—that ‘by him all that believe are justified from all things’—that ‘we are to be strong in the grace that is in Christ Jesus—are sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God’—and ‘are complete in him.’

The words therefore that we have before us, are to be considered as the language of the church, ardently looking after, and embracing in the Lord Jesus, that righteousness which, and which alone, is available for our justification. And it is represented as the joint and harmo-

nious language of the whole Church, what the saints in every age and place agree in: ‘surely, shall one say,’—‘one,’ and all that are taught of God, and acquainted with the methods of his grace. This is no party language; it is what believing Jews and Gentiles alike speak, and all the called and saved of God agree in, according to the different discoveries that have been made of this truth through the several ages of the Church. The Old Testament Church was reaching after a justifying righteousness in Christ; and the New Testament Church has nothing greater to glory in. ‘The righteousness of God,’ for this purpose, is revealed ‘from faith to faith;’ and in proportion to their several improvements in knowledge and grace, this is equally and alike the spirit and language of all believers in the world: ‘surely, shall

one say, in the Lord have I righteousness,' or, as it is in the Hebrew, 'righteousnesses,'* all that righteousness which we can want for our complete and everlasting justification.

What I therefore propose, is, to discourse upon that glorious and perfect righteousness for justification, which believers have in the Lord Jesus Christ, and will for ever seek and find in him.

And in treating upon this very important subject, the basis of all religion, the great article of the faith and hope of the Church, that I may throw all the light upon it that I can, I shall—

* Dicitur autem hæc justitia vati nostro צדקות *justitiæ* terminatione plurali, tum ob excellentiam ejus; tum ob amplitudinem, qua omnibus peccatoribus credentibus ad salutem sufficiat; tum ob effecta, quatenus amplectitur omnia jura filiorum Dei.—*Vitringa* in locum.

- I. More particularly shew what that righteousness is which is to be had in the Lord Jesus Christ, and which the Church is here represented as seeking in him.
- II. Inquire how we come to have an interest in this righteousness; how this righteousness, which is originally and subjectively without us, comes to be made ours for our actual and personal justification.
- III. Consider that disposition and tendency of soul, which believers express and discover towards this righteousness, as it is here intimated in the language of the Church concerning it: 'surely, shall one say, in the Lord have I righteousness,' there I seek and hope to find it.

IV. Represent the fulness and extent of this righteousness; how complete it is in itself, and how fully it answers all the purposes for which we want it.

And when I have gone over these heads, I hope to find room to reply to the principal objections with which this doctrine is wont to be assailed; and conclude with a practical application of the whole.

CHAPTER I.

OF THE RIGHTEOUSNESS WHICH IS IN THE LORD JESUS CHRIST.

I HAVE already observed, that this is to be understood of a righteousness for justification; as grace for sanctification, and all the duties of new and acceptable obedience, is included in that *strength* which we have in him. And as this passage is a comprehensive description of what the humble saint applies unto Christ for, and hopes to find in him, most certainly it must include in it this leading and eminent blessing of the covenant, agreeably to what is said of him elsewhere—that he ‘is the Lord our righteousness;’ and ‘was made sin for us, that we might be made the righteousness of God in him.’ Once more; we are

directed in the context (ver. 22) to look unto him for salvation: 'Look unto me, and be ye saved all the ends of the earth.' But is there any being saved without a righteousness for justification? If saved we must be justified; but how, and in what way can we be justified, but only by the righteousness of Christ, and the free grace of God in and through him? 'We are justified by his blood, and saved from wrath through him,' Rom. v. 9.

What this righteousness is, and wherein it consists, and that we have it in Christ, when we have it not in ourselves, nor can have it elsewhere, is what I am now to represent. This I shall endeavour by laying down a short series of propositions, plain and easy to be understood, which, I hope, will give us a view of this subject, without any perplexity or confusion.

PROP. I. That man is naturally and necessarily under a law to God.

PROP. II. That man being under a law to God, some righteousness is absolutely necessary to his justification.

PROP. III. That every righteousness is not sufficient for this purpose, but it must be such a righteousness as fully answers to the purity and perfection of that law under which man is, and which God hath given him as the rule of his obedience.

PROP. IV. That we have no such righteousness of our own, nor can any mere creature furnish us with it. From whence will follow,

PROP. V. That if ever we are justified, it must be by the righteousness of Christ, consisting in

that complete and perfect obedience which he hath performed to the law in our room and stead.

Each of these propositions I shall endeavour to illustrate and vindicate.

PROP. I. *That man is naturally and necessarily under a law to God.*

This results, as from the super-eminent dignity of the divine nature, so from the necessary and unalterable relation between God and man, as the one is the Creator, and the other his creature. For, man being the creature of God, owing his existence to him, and having received all his powers and faculties from him, he is hereby necessarily placed in a state of dependence upon God, and subjection to him. And as man was created an intelligent and free agent, and therein capable of moral

government, this strengthens the proof of his being under a law to his great Creator. He was made capable of knowing, and loving, and serving, and worshipping God; and what more fit and right than that he should do so? It is, I apprehend, impossible to conceive of a creature without being under a law to this. This is what is commonly called the *law of nature*, and the *moral law*. Angels are under such a law, and it was the violating this law in some instance, in which it called for their homage and obedience, that was the sin of the angels that fell. Adam in Paradise was under such a law; and it is in its principal articles engraven upon the hearts of all mankind. Hence the apostle instances in the heathens, who having not the *written and revealed law*, are, nevertheless, 'a law to themselves,' whilst their consciences

either acquit or condemn them, according as they either conform to, or violate this law in the plain dictates of it, Rom. ii. 14, 15. Thus all mankind are naturally and necessarily under a law to God, a law to love, and fear, and serve him, and to conform to his will in whatever instance he shall make it known. This law is of universal extent and perpetual obligation, and in the nature of things unalterable for ever. The supreme Cause and Author of all things must be Lord and Lawgiver to his creatures; and, indeed, as I said, it is impossible to conceive of a reasonable creature without his being under such a law as this. This is the first proposition that I would lay down—that man is necessarily under a law to God. I would only observe farther, that this law is, for substance, the same with that which was given

to man in Paradise; which was afterwards solemnly promulgated upon Mount Sinai, and is summarily comprehended in the ten commandments; and is a law that calls for perfect holiness and unsinning obedience as the necessary condition of our acceptance with God. But I do not insist longer upon this now, because the purity, extent, and unchangeable obligations of the law will come to be a little more distinctly considered under another proposition.

PROP. II. *That such being the relation between God and man, and man being necessarily under such a law to God, some righteousness is absolutely necessary to his justification.*

I determine not now what this righteousness is (this will be explained under another proposition),

but only that some righteousness is absolutely necessary for this purpose. And the proof of this will easily be deduced from the necessary perfections of the divine nature, as they are exercised and displayed in the government of man, according to the nature of that law under which he is to God.

The holiness of God is an essential and unchangeable perfection of the divine nature, whereby he is necessarily and infinitely removed from every kind and degree of moral evil, and all possible participation therein. This is in a very emphatical manner ascribed unto God. 'Thou only art holy,' Rev. xv. 4. 'There is none holy as the Lord,' 1 Sam. ii. 2. It is the acclamation of the heavenly host, 'Holy, holy, holy, Lord God Almighty,' Rev. iv. 8. And he is 'glorious in holiness,' Exod. xv. 11, as though God never

appeared more in his glory than when he appears in the glories of his holiness. His holiness is the harmony of his other perfections, and what adds a lustre to them all. Nor can God, because of the infinite rectitude and perfection of his nature, otherwise than hate sin, and conceive an everlasting displicency at it. 'He is a God of purer eyes than to behold evil, and that cannot look upon iniquity,' Hab. i. 13. And how will his hatred of sin, and displicency at it, shew itself? Not in the acquittal and justification of the sinner, not in the admitting him to favour, and heaping upon him the effects and blessings of his favour; but, on the contrary, in his condemnation and destruction, unless there be some suitable reparation made for the offence, which by sin is given him, that thereby he may evidence his

eternal abhorrence of it.* As the men of Bethshemesh cried out, under that awful display of the holiness of God which they had before their eyes, 'who is able to stand before this holy Lord God?' 1 Sam. vi. 20.

Hence sin is described as that 'abominable thing that he hates,' Jer. xliv. 4. And *His soul*,† his purest and most perfect nature, is

* The displeasure of God is eternal and irreconcilable against sin; for, sin being absolutely contrary to his holy nature, he is eternally contrary unto it. If there be not therefore a way to separate the sin from the sinner, the sinner must lie under the displeasure of God; no displeasure can be manifested without some marks of it upon the person that lies under that displeasure.—God can as soon lay aside his purity, as always forbear his displeasure against an impure person; it is all one not to hate it, and not to manifest his hatred of it.—*Charnock*.

† Peccatum est תועבת נפשו *abominatio animæ ipsius*, Prov. vi. 16. *Animæ*, id est, ipsi essentiae, et essentiali sanctitati ipsius.—*Wits. Œconom*, lib. i. cap. v. § 28.

said to loathe the sinner; 'my soul also loathed them,' Zech. xi. 8. A God of spotless holiness cannot but maintain an everlasting opposition to sin, as most contrary to his righteous nature and holy will. And when there is in God such an everlasting opposition to sin, by reason of his absolute and most perfect holiness, can it be supposed that he should pardon it, and admit the sinner to his favour and the effects thereof without such satisfaction, as may testify to the world his highest indignation against it? I might add, that if God were thus to pardon sin, and admit the sinner to an interest in his favour and the effects thereof, without any such satisfaction, or method to show his highest indignation against it, in one instance, he might do it in another, and a third, and so on, till every sinner and every sin should be par-

done without such satisfaction; and what would the consequence of this be, but either a stripping God of his holiness, or excluding his holiness from all concern in the moral government of the world? Hence it is that the psalmist deduces the punishment of the wicked from the purity of the divine nature, or from God's necessary and unchangeable love of holiness. Psal. xi. 6, 7. And God himself has declared, upon a solemn occasion, that 'he will be sanctified in them that come nigh unto him, and before all the people he will be glorified,' Lev. x. 3. He will be known to be a holy God in all the dispensations both of his providence and grace. The holiness of God therefore seems to make some righteousness absolutely necessary for the pardon and justification of a sinner.

God is likewise a just and righte-

ous God. God's justice is that essential attribute of his nature, which disposes and determines him to render to every man his due, and according to his works.* As it is strongly put, Gen. xviii. 25, 'Shall not the Judge of all the earth do right?' The supreme Lord and Judge of the world cannot but be just and do right. And in what an awful glory does God himself represent the honour of this attribute, when, after he had given the brightest displays of his grace and goodness, he adds as the necessary character of his justice, 'that he will by no means clear the guilty,' Exod. xxxiv. 7,—'by no means' and upon no account whatever discharge

* *Justitia Dei nihil aliud est, quam certa quædam manifestatio sanctitatis ejus in regimine creaturarum rationalium, qua non tantum ut summus Legislator leges æquas præscribit, sed etiam ut summus Judex præmia ac pœnas dispensat.*

and acquit the guilty sinner without a suitable satisfaction made to his justice, the foundation of that righteousness in which he may acquit and justify him. God will proceed according to the exactest and most unchangeable rules of justice in his government of the world, and in his dealing with sinners. As Elihu clearly argues upon a view of the perfections of God: Job. xxxiv. 10, 11, 'Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways.' And this is what Job was strongly impressed with. Job x. 14, 'If I sin, then thou markest me, and wilt not acquit me from mine iniquity,'—not do it, never acquit nor justify me without a suitable reparation to the

honour of thy justice, which has been injured by my sin. And this made him cry out with so much anxiety, when taking a view of his sins as committed against God, chap. vii. 20, 'I have sinned, and what shall I do unto Thee, O thou preserver of men?' The sacred rights of the divine government must be taken care of, and the honour of God's justice, as the guardian of the law, provided for, before there can be a way opened up for the pardon of sin, and the justification of the sinner. Upon this footing it was that Joshua so earnestly remonstrated with that people, when he saw them professing so forward a zeal for the service of God, without any due sense of his majesty, holiness, and glory. Josh. xxiv. 19, 'Ye cannot serve the Lord: for he is a holy God; he is a jealous God; he will not forgive your transgres-

sions nor your sins.' The holiness and jealousy of God, his unspotted purity and ardent zeal to vindicate the honour of his law, and maintain the unalienable rights of justice, are an eternal bar in the way of the sinner's pardon without a suitable satisfaction and righteousness.

And whereas some have been ready to object, 'that this does detract from God's absolute dominion and sovereignty, and set him in this respect beneath his own creatures, that whereas they can quit their rights, it should be supposed, he cannot forego his;' it is answered in the words of a great man,* who hath treated this subject with a justness and dignity of thought peculiar to himself,—'It hath not been said, that God can forego none of his own rights; it is plain

* Howe.

he doth, when having the right to punish a sinner, he by pardon confers upon him right to impunity; but he cannot do it to the prejudice and dishonour of his glorious excellencies, and the dignity of his government. And therefore if some reparation were requisite to his doing it, consistently with the due honour and reputation thereof, *justice towards himself* required he should *insist upon it*; which is no more a detraction from his *absolute-ness*, than that he cannot lie, or do any thing unworthy of himself. He is so *absolute*, that he can do *whatever he pleases*; but so just, that he cannot be pleased to do an *unrighteous thing*.'

I might farther add, that as the case now stands, the unchangeable veracity and faithfulness of God to his own word oblige him to insist upon a suitable satisfaction and

righteousness before the sinner can be acquitted and justified; for God hath not only given man a law as the rule of his obedience, but in that law, as we shall have occasion to observe a little more fully under the next proposition, hath threatened sin with death. It is the eternal voice of God speaking in his law, 'the soul that sinneth, shall die;' and, 'the wages of sin is death;' that is, in case of disobedience, the punishment due to sin must be inflicted upon the sinner in its full extent. Upon this footing the apostle has determined the state of all mankind, in relation to the law, to be the most guilty and miserable. Rom. iii. 19. 'Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.'

Now the declarations of God in his law being so express and full, his veracity and regard to his own word stand engaged against sin, and to punish it, unless there be a suitable reparation made for the honour of the divine government, and which shall be a salvo to the truth of God in his threatening.

Besides, 'where laws are enforced by threatenings, we must suppose something in every legislator that *moves and inclines him* to execute those threatenings upon such as shall transgress his law. And this is as necessary as the former; because, as the laws would be ineffectual without *sanctions*, so those sanctions would be equally insignificant without such an *inclination* in the legislature to put them in execution. The execution itself indeed may be stopped for some very weighty reasons. But the general

disposition and inclination to execute them must be supposed ; otherwise, let the threatenings be never so severe, and the declarations to punish uttered in never such high and peremptory expressions, no man will be under the terror of them, so as to be affrightened thereby from sinning. And these are things (as an excellent writer* has observed) that are to be found in all *laws*, and all *law-givers*, whether *human* or *divine*; the reason being the very same and common to them all.'

I cannot therefore but conceive, that the necessary and unchangeable perfections of God, and which are exercised by him as the supreme and righteous governor of the world, his *holiness*, *justice*, and *truth*, engage him to insist upon a suitable satisfaction as the foundation of a

* Dr Edward's *Preservative*, part iii.

justifying righteousness before the sinner can be acquitted and justified. Nor will God ever extend pardoning grace in any way that shall reflect the least dishonour upon these perfections; and were our minds filled with suitable and worthy apprehensions of them, how low would it humble the guilty sinner at his foot, and how would 'every mouth be stopped before him.' The sinner's conscience would tell him in loud language against what a glorious Majesty he hath sinned, and what he hath to expect from the justice, purity, and righteousness of that God against whom every sin is committed. 'Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry?' Psal. lxxvi. 7. This made the penitent psalmist in so moving a manner reflect upon his own guilt: 'against thee, thee only

have I sinned and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.' Psal. li. 4. God will appear, and be known to be a holy, just, and righteous God in all his dispensations; nor can he do any thing, but what he can do with the honour of all his perfections.* There must therefore be some righteousness or other in order to a sinner's justification. The several perfections of God as exercised in the government of man, according to the tenor of that law which he is under, make this absolutely necessary. Without this God will not hold the sinner guiltless, how then can he justify him? And

* Quod enim Deus non potest respectu *unius* attributi divini, respectu *nullius* potest: seu, quod per aliquam proprietatem essentialem fieri non potest, id per omnem fieri nequit.—*Dr Owen*, Diatribe de just. divin.

as justification is either an accounting or a declaring a person righteous, it looks to me like a sort of contradiction in terms, to talk of being justified without a justifying righteousness.

PROP. III. *That as some righteousness is absolutely necessary to a sinner's justification ; so every righteousness is not sufficient for this purpose, but it must be such a righteousness as answers to the purity and perfection of that law which God hath given man as the rule of his obedience.*

The reason of this is very plain, —because God will have his law honoured and established. His great design in his moral government of the world is to ‘magnify the law, and make it honourable.’ He will never therefore justify the sinner in any way that shall eclipse

the glory of the law, nor shall pardoning grace raise its throne upon the dignity and obligations thereof.

In order to examine this matter to the bottom, it will be necessary to observe a few things concerning the nature and perfection of the law ; the end and design of God in giving it ; together with the unchangeable force and obligations of it.

I observed before, that God hath given man a law as the rule of his obedience. I now add, that this law is a law of absolute purity and perfection ; a law in which we may as in a glass or spotless mirror behold his own glorious and adorable perfections. A holy God will never stain his government by giving his creature any other than a holy law. The law, indeed, is nothing else but a transcript of the absolute

purity and rectitude of the nature and will of God. It requires nothing but what it becomes an infinitely wise and holy God to require; and forbids nothing but what it becomes an infinitely wise and holy God to forbid. It principally, and in the first place, requires us to love, and fear, and worship him; and, as I have already observed, what more fit and right than this? Hence, we cannot but observe, that the law is perpetually described in Scripture by those characters which speak of its absolute rectitude and most extensive perfection. It is called the 'royal law,' James ii. 8, which is inscribed with the authority of God himself; and the 'perfect law of liberty,' James i. 25, the most comprehensive rule of that obedience that we owe to God, as our truest liberty lies in a dutiful subjection to it. In the psalmist's

language, 'the law of the Lord is perfect, his statutes are right,' and 'his commandments pure,' and 'exceeding broad;' and 'he esteemed all God's precepts concerning all things to be right.' Psa. cxix. 128. 'His testimonies that he hath commanded are righteous,' (Hebrew, 'righteousness,') and 'his law is the truth.' ver. 138, 142. The apostle speaks of it under the like honourable terms, Rom. vii. 12, 'Wherefore, the law is holy; and the commandment holy, and just, and good;' which hath an intrinsic goodness in it, and is every way fit, and right, and good. It is, moreover, a 'spiritual law,' Rom. vii. 14, its empire extends to the inward as well as outward man, and all the powers of our natures are controlled by it. It takes cognizance of the thoughts, and judges every word and action; and the least contrariety

to the righteous nature and will of God, be it either in the heart or in the life, is forbidden by it. So absolutely pure and perfect is the law of God.

This holy and perfect law of God, as it was admirably suited to the state of man in innocency, was given him for two great and important purposes. The one, to regulate and direct his obedience, or to be the standing rule of his duty in all the parts of it; for as the law is nothing else but the signification of the will of God as enjoined by his authority, what can be a rule of duty to his reasonable creature if this is not? The other, to be a covenant between God and him, according to which man was to expect life and blessedness, or death and misery, either as he should or should not come up to the terms of it. For God having, for wise and holy ends, delivered

out his law to man in form of a covenant, hath annexed a suitable and solemn sanction to it. On the one hand, in case of perfect obedience performed unto it, there was the promise of life and blessedness; on the other, in case of the failure of such obedience, there was the threatening of death and misery. Obey and live, sin and die, these were the equal and righteous terms of this covenant. The latter of these sanctions is expressly mentioned in the original contract, which was entered into between God and man in Paradise: Gen. ii. 17, 'In the day thou eatest thereof, thou shalt surely die.' And I cannot but think, that the reward in case of obedience would have borne a full proportion to the punishment to be inflicted in case of disobedience. The apostle speaks of the commandment being ordained

to life, Rom. vii. 10; and, describing out of Moses the nature of that righteousness which the law calls for, he tells us, 'that the man which doeth those things shall live by them.' Rom. x. 5. Agreeably to this we read of the tree of life in the midst of the garden, Gen. ii. 9, which man would have had a right to eat of, had he continued in his obedience; and which, I suppose, was so called, not because it had, as some have fondly imagined, a natural virtue to maintain and preserve the animal life of man without being subject to any decays, until God should have seen fit to have translated him; but because it was a symbol, or sacramental sign and pledge, of immortality, from which therefore man was restrained, as having no right to eat of it after the fall. But however it be as to that, the

NATURE AND PERFECTION

threatening in case of disobedience was express and plain—‘the soul that sinneth, it shall die.’ Now, man sinning, violating this holy and righteous law, and breaking covenant with his God, falls under its curse and penalty; becomes subject and liable to that, and in consequence thereof, as a guilty sinner, is bound over to misery and death. And this the scripture represents in the plainest and strongest terms, as the sad case of all mankind by reason of sin.—‘For we have before proved, both Jews and Gentiles, that they are all under sin.—Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world become guilty before God.—Wherefore as by one man sin entered into the world, and death by

sin ; and so death passed upon all men, for that all have sinned.—And the offence is by one man to condemnation.’—This is what is commonly and properly called the *covenant of works*, the holy and righteous constitution under which man was originally placed.

It only remains to consider, whether this law is abrogated, or whether it is still obligatory and in force ; and then we shall soon bring the inquiry to an issue, what the nature of that righteousness is which is necessary to our justification. It is readily granted that the law, considered as a covenant, is vacated and abrogated, and vacated and abrogated never to be renewed more. The first sin, that man committed, superseded all use of the law for this purpose, and rendered our justification by it absolutely impossible ; and the introduction

of another covenant, a covenant of grace, in which we are to be justified in a quite different way, and upon quite different terms from those of the law, did *ipso facto* as much abrogate the law as a covenant, as if there had been an explicit and formal repeal of it. And as things are now constituted upon the footing of this covenant, the attempting justification by our own righteousness, or, which is the same thing, by an obedience performed to the law as a covenant, is subversive of the whole gospel. The present inquiry, therefore, only respects the commands of the law; and can any thing be more plain, than that they are still obligatory upon us, and are, indeed, of perpetual and unchangeable obligation? They are founded in the necessary and unalterable relation between God and man, as the one

is the Creator, and the other his creature; and we must first extinguish this relation, before the duties which result from it, and are required in the law in consequence of it, can cease. Our Saviour gives us the sum of the moral law in supreme love to God, and the most ardent love to our neighbour. Matt. xxii. 37--40. And will any say, that we are not under the law that requires these? Or that the law that requires them, is not of perpetual and unchangeable obligation?—is abrogated, or indeed ever can be? And what is there that can be supposed to vacate and abrogate it? What! Shall the entrance of sin abrogate it? either weaken its obligations, or any ways narrow or entrench upon its commands? Because man has dared to sin, must God quit his throne, and recede from his own righteous com-

mands ? Because man has seen fit to make a stop in his duty, shall the law make a stop in its obligations ? Or, can it ever be imagined that God gave man such a law, a law of such purity and perfection, and which was inscribed all over with his own image and authority, to be vacated and set aside as soon as given ? If the law lost its power as soon as man departed from his duty, such a glorious law was given to man only for a day or two, perhaps but for an hour or two ; or, as one* says, the *moment* of man's integrity. And the apostle abhors the thought, that there should be any thing in the grace of the gospel that should have a tendency this way, Rom. iii.

* Mr Thomas Case, a pious and good writer of the last age, who has several useful hints upon this subject. See his *Mount Pisgah*, part ii.

31. Do we then make void the law through faith? God forbid: we establish the law: Establish it for ever, and in its utmost extent, as a rule of duty, being not without law to God, but under the law to Christ, 1 Cor. ix. 21. And in what strong and express terms has our Lord declared, Matt. v. 17, 18, that he ‘came not to destroy the law, but to fulfil it;’ and that ‘till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled?’

Nor is it any objection against what hath been said concerning the necessary and unchangeable obligations of the law, that the apostle says, 1 Tim. i. 9, ‘that the law is not made for a righteous man.’ Some interpreters place the emphasis in the word *κεῖται*, ‘is not made, is not laid upon a righteous man’

as a burden.* So it is made for the wicked, and lies upon them as the greatest burden they have in the world; nothing so burdensome to a carnal mind as the way of duty: they said, moreover, 'what a weariness is it!' Mal. i. 13, whereas the good man 'delights in the law of God after the inward man,' and none of his commandments are grievous to him. But I rather think that the apostle speaks in this place of the law as armed with its penalty and terror.† So it is

* Lex justo non est posita; i. e. imposita tanquam onus.

† In lege Dei post peccatum duo sunt consideranda. I. *Norma* et directio ad ὑποταγήν. II. *Vis frenandi et compescendi terrore et metu*, ac denique *juste condemnandi*. Quando ergo Apostolus docet, legem justo positam non esse, non intellegit id de primo ac præcipuo legis opere, quod ipsi essenziale est, sed de altero illo accidentario, quod per et post peccatum superaccessit, et a quo justi per Christum liberati sunt.—*Wits. Oeconom*, lib. i. cap. iii. sec. 9.

properly made for persons of those vicious dispositions which he immediately describes, and is their most powerful, and in many cases, their only restraint from sin, being like the disaffected subject, that is only kept in awe by the terror of the *statute against treason*; and such statute may very properly be said *to be made for him*, whilst the good man, like the dutiful subject, moves upon nobler principles and motives.

Nor is there any more force in what is objected from what the apostle says of our being ‘dead to the law by the body of Christ, that we might be married to another,’ Rom. vii. 4. The apostle is speaking there not of the law as a rule of duty, for so, a little onwards in the chapter, he describes it as most holy, and pure, and good; but of the law considered as a covenant;

and so we are *dead to it*, and delivered from it by the grace of the gospel, being by that *married to another*, and having our standing under another, and very different covenant. And it is under the same reference that the apostle considers the law, chapter vi. 14, when he speaks of believers being not ‘under the law, but under grace.’

From what hath been said, it is easy to see, what the nature of that righteousness is which the law calls for, and consequently which is necessary to our justification. The law calls for a righteousness absolutely sinless and perfect, and such righteousness is absolutely necessary to our justification, in as much as the law, which calls for it, is of perpetual and unchangeable obligation. And, indeed, as the law calls for such a righteousness,

whatever righteousness we bring, if it be not such, the law will except against it; nor can it admit of any thing for justification, but what is like itself, absolutely perfect, whilst it remains, as it ever will, what it is.* Let it therefore be remembered in all this inquiry, that there is no need, as one has justly observed, of a *new law*, but of a *new nature*, a new person, or a second Adam to fulfil that law which is already in being, and

* Accedit hæc quoque ratio, quod nihil in justificationis negotio valeat, nisi quod perfectum plane sit, and legi Dei in omnibus respondeat. Nam in justificatione est ἐνδειξις δικαιοσύνης του Θεου. Rom. iii. 25, 26. Illa autem exigit, ut δικαίωμα του νόμου πληρωθῇ, Rom. viii. 4. Non potest impleri legis jus nisi perfecta obedientia—Apostolus innitur isti axiomati, justitiam, quæ valitura sit coram tribunali Dei, debere omnibus numeris perfectum esse; talia vero quum nulla quorumcunque hominum opera sint concludit, nulla qualiacunque opera ad justificationem consequendam quicquam conferre.—*Wits. Oeconom*, lib. iii. cap. viii. sect. 42, 54.

must for ever remain as the great instrument and rule of God's moral government. As there must be a righteousness, so all righteousness will not serve the purpose of a sinner's justification, but it must be such a righteousness as fully answers the perfect rule of righteousness which God hath given as in his law.

PROP. IV. *That we have no such righteousness of our own, nor can any mere creature provide us with it.*

First, We have no such righteousness of our own. None that answers to the purity and perfection of the law ; nor, indeed, any righteousness of our own in, and for which we may hope to be justified. I would here, (1) a little consider how this matter is stated in the Scripture, and then, (2) more par-

ticularly represent the insufficiency of all our own righteousness for justification in the several branches of it.

(1.) The Scripture is most express and full in excluding works of every kind and sort from all agency and influence in a sinner's justification. The apostle, after he had, in a long and laboured discourse, represented the misery and guilt in which both Jew and Gentile, that is, all mankind, are involved by sin, when he comes to draw his argument to a point, tells us, that 'all are under sin,'—that 'there is none righteous, no not one,'—and 'that every mouth must be stopped, and all the world become guilty before God.' Rom. iii. 9, 10, 19. Upon which he advances it as a certain and undeniable truth, 'that by the deeds of the law'—any obedience of their own paid to the law—'there shall

no flesh be justified in his sight.' ver. 20. And after he had, in opposition to the way and method of a sinner's justification by his own righteousness, represented the way and method of justification by the grace of God, and the righteousness of Christ, 'a righteousness,' as he calls it, 'without the law;' he establishes the same conclusion over again in the same words, ver. 28: 'Therefore we conclude, that a man is justified by faith, without the deeds of the law.' And in his epistle to the Galatians, in what full and express language does he lay down the same truth? chap. ii. 16. 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the

works of the law shall no flesh be justified.'

Had man, indeed, continued in his integrity, and yielded to the law that perfect obedience which it called for, the law would have pronounced him righteous, and he had had a valid claim to all the blessings that were promised in it; as the apostle argues, that 'if there had been a law given which could have given life, verily righteousness should have been by the law.' Gal. iii. 21. But instead of this, how must we now drop a tear over it; 'the law being become weak through the flesh.' Rom. viii. 3. It is become 'weak'—for ever incapacitated and disabled from justifying us: and how is it become 'weak,' whence is it that the law hath lost its justifying power? The apostle lays the charge right, 'through the flesh;' that is, through the corrup-

tion and sin of man. Fallen, sinful man is unable to reach that obedience which the law calls for, and hence it is that the law is unable to justify him. This is the great *impossible of the law*.* The

* It seems very plain that the apostle is speaking here of the inability of the law to *justify* or save from the guilt and condemnation of sin, and not of its weakness to *sanctify* us, or destroy the habits of sin in us, (as Dr Hammond expresses it, 'that the law of Moses was too weak to reform and amend men's lives; and Mr Locke, to master the propensities of the flesh.') For he speaks of Christ's doing what he did, and 'which the law could not do,' under the notion of a sacrifice, or as he expresses it, 'for sin,' *περὶ ἁμαρτίας*, by a sacrifice for sin—'he condemned sin in the flesh;' so condemned it by his death and sufferings, that it shall not condemn them that are in him. And it is with regard to this effect of the death of Christ, that the apostle speaks of believers being delivered from condemnation, ver. 1, and 'made free from the law of sin and death,' ver. 2. It is likewise as plain, that he meant the whole of the *moral*, and not the *ceremonial law*; that law, which is said, ver. 4, 'to be fulfilled in us,' as the proper end of the death of Christ. Whereas Christ did not die to enable us to fulfil the ceremonial law, but, on the contrary, to free us for ever from the

law were as able to justify us as ever, if we were but as able to keep it; but the law can never pronounce that person righteous, that hath not a righteousness to answer it.

I am well aware of what some have pretended and pleaded; that by the ‘works of the law,’ which the apostle excludes from having any share in our justification, are to be understood only the observances of the *ceremonial*, and not the works of the *moral law*. But it seems most demonstrably plain to me, that though the apostle does most certainly dispute against joining Moses with Jesus, the works of the ceremonial law with faith in

obligations of it. This, therefore, is the τὸ ἀδύνατον τοῦ νόμου, the great impossible of the law, its weakness to acquit from condemnation, or justify us. And this the apostle speaks of, not as what was owing to any original defect in the law, but altogether to our guilt and corruption, which hath subjected us to the curse of it.

Christ in justification, yet that this is only one branch of his design. He disputes against justification by the works of that law, 'by which is the knowledge of sin,' Rom. iii. 20, which what is it, but the moral law? as himself tells us, chap. vii. 7, 'that he had not known sin, but by the law:' not known concupiscence to be sin, except the law had said, 'thou shalt not covet:' and this he describes afterwards in that chapter, as that law 'which was ordained to life,' ver. 10, which the ceremonial law never was; and as spiritual, and 'whose commandments are holy, just, and good,' having, as I said before, an intrinsic goodness in them. He disputes against justification by the works of that law, which saith, 'the man which doeth those things shall live by them,' Rom. x. 5, the very form and tenor of the moral

law; and by the breach of which the whole world was subjected to condemnation, Rom. 3. 19, and from the curse of which Christ came to redeem, Gal. iii. 13.—He disputes against justification by the works of that law, against which the Gentiles sinned, which could not be the ritual and ceremonial law of the Jews, which was never promulgated to them, nor were the obligations of it laid upon them, nor did they ever attempt justification by it. Finally, against justification by the works of that law, ‘which we establish by faith,’ which, to be sure, is the moral law, the ceremonial law, on the contrary, being for ever vacated by the grace and faith of the gospel.

Agreeably to this way of arguing, how does the apostle state the manner of Abraham’s justification to be by faith exclusively of all

works? Rom. iv. 3. 'For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.' Not his works, which would have left room for boasting, but his faith 'was counted unto him for righteousness,' by which therefore alone he was justified in exclusion of all works. And in what follows, the apostle opposes justification by faith and by works as absolutely inconsistent. These two ways of justification can never be reconciled; inasmuch as the one would make justification a debt, whereas it is plain, by the whole series of the apostle's discourse, that there is no claim of merit in our works; consequently, that our justification is not a debt due to us for them, but an act of the freest

grace ; for so he proceeds, ver. 4, 5, 'Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness ;' where the apostle represents those whom God justifies, as 'ungodly,'* *i.e.*, before being justified; who therefore can have no works of their own, that are considered as the causes of their justification ; 'faith,' therefore, is counted 'to them for righteousness,' in opposition to, and in exclusion of, all works whatever.

* I am inclinable to think with Mr Locke, that when the apostle speaks of God's 'justifying the ungodly,' he points to Abraham, who was a heathen before God called him. And if so, with what an unanswerable argument does this furnish us against justification by works ? For what works could such a one have (a heathen, and that had lived in the practice of idolatry all his days) that can be supposed to have an influence into his justification ! Compare Gen. xii. 1, &c., with Josh. xxiv. 2.

Conformably to this he farther instances in the next verse, that ‘ God imputeth righteousness without works ; ’ adding, ver. 16, ‘ that therefore it is of faith, that it might be by grace.’ God hath on purpose appointed our justification to be by faith, that the whole may appear to be by grace. As the apostle, when entering upon this subject, sets out with this as his grand proposition, chap. iii. 24, ‘ that we are justified freely by his grace, through the redemption that is in Jesus Christ ; ’ freely and by grace, all of pure, unmerited, unmixed grace. It is impossible for words more fully to express, that everything is so adjusted in the way of our justification by the death of Christ, that grace may shine out therein in its full glory. Nor can we be too careful how we admit *works* into a co-partnership with *grace* herein,

when the apostle so expressly excludes them from all agency in our salvation, Eph. ii. 8, 9, and so directly opposes them to grace, as what exclude and destroy each other. Rom. xi. 6, 'And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace: otherwise work is no more work.'

Finally, if we were justified by any righteousness of our own, or if we could and did produce any obedience of our own, that was the matter and cause of our justification, how would this turn the covenant of grace into a covenant of works? The first covenant was therefore called a covenant of works, because man's own obedience, performed upon the footing of that covenant, was to be the ground and reason of his justification, and his

title to every blessing promised in it. Now, if our sincere, though imperfect, obedience is to be, in the new covenant, the ground and reason of our justification, in the same manner as our perfect obedience was in the first covenant, I see not but that hereby the covenant of grace is directly turned into a covenant of works, or so blended and confounded with it, that its beauty is greatly defaced, and its nature changed thereby. For, as one hath observed upon the occasion, ‘*Majus et minus non mutant speciem.*’ ‘Let works be perfect, or imperfect, it will be a covenant of works, so long as works are the condition of it.’

The sum of the whole is, that the scripture doth, in the fullest and most express manner, exclude all sorts of works, not only those of the ceremonial, but of the moral law,

from all agency and influence in a sinner's justification. The being justified by such works would lay a foundation for boasting, whereas none have, nor can have any reason for boasting before God; the admission of such works would interfere with the freeness of that grace which runs through the whole of a sinner's justification, and make it a reward, not of grace, but of debt; and alter the very genius and complexion of the covenant of grace, and turn it back into a covenant of works.

(2.) I now proceed to instance in the several branches of our own righteousness, shewing how insufficient and unequal they are for the purposes of our justification. We have none inherent in us, nor any performed by us, that can be pleaded for this.

(a.) Not any *inherent* in us.

That is all, as the church readily acknowledges, 'as an unclean thing,' and as 'filthy rags,' impure and imperfect; which therefore can never be pleaded at the bar of God for our justification. Isa. lxiv. 6. Those that know the depravity and corruption of their own hearts, must abhor the thought of having their dependence upon any righteousness inherent in them. Has not sin preyed upon all our beauty, and covered us with the most loathsome deformity in the sight of God? And where the grace of God advances its work in truth, and in its highest glory, still how far is the soul from being perfectly discharged from all these defilements and impurities? Job cries out as in agony: 'Behold I am vile, what shall I answer thee?' Job xl. 4. And elsewhere, 'whom, though I were righteous,' much more holy and pure from sin than I am,

‘yet would I not answer, but I would make supplication to my judge.’ chap. ix. 15.* And does not this posture, a posture of confusion, and shame, and silence in the presence of God, become us? Or, if we open our mouths, shall it not be in a penitent acknowledgment of our guilt, and humble entreaties of grace for pardon?—in the spirit and language of the convinced publican, Luke xviii. 13: ‘God be merciful to me a sinner,’—‘Lord, we confess our sins, the numberless charges that thy law has against us, and the imperfection of our own best righteousness and holiness; we readily plead guilty, and are altogether as an unclean thing; nothing but sovereign mercy can relieve us, and nothing but a better righteousness than our own can recommend

* Vid. *Schultens* in loc. ut et in ver. 20, 21, &c., qui infra citantur.

us to thy acceptance.' Job's heart was so impressed with this sentiment, that in the chapter last referred to, he brings it in over and over again, and still with fresh earnestness. See ver. 20, 21: 'If I justify myself, mine own mouth shall condemn me; if I say I am perfect,' much more improved in holiness than I am, 'it also shall prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life.' He had such debasing apprehensions of himself, that if he were to trust in his own righteousness for pardon and acceptance with God, he should count his life little worth upon that footing. So again, ver. 30, 31: 'If I wash myself with snow-water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me;' or, as the margin reads it,

‘make me to be abhorred.’ His meaning is, that after his utmost endeavours after, and improvements in, holiness, if upon the footing thereof he was to be justified, he should be in the sight of God no other, nor better, than one that had been rolled all over in the filth and mire of a ditch. And that he meant it of his own personal and inherent righteousness being so insufficient for his justification, is evident from what follows, verse 32: ‘For he is not a man as I am, that I should answer him, and we should come together in judgment.’ He could appeal, as he does in the next chapter, verse 7, that ‘he was not wicked,’ was not an habitual sinner; but his mind was filled with such affecting apprehensions of the majesty, holiness, and glory of God, that he saw it absolutely impossible, be his own personal and inherent

righteousness what it will, upon that bottom to stand in judgment before him.

And were our minds filled with such views of God, how would it humble us in the dust? And what would our own best righteousness appear for our justification in the sight of his spotless purity, and everlasting glory? 'Is there any number of his armies, and upon whom doth not his light arise? How then can man be justified with God? Or how can he be clean, that is born of a woman? I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.' In short, were we acquainted more with our own hearts, did we converse more with the pollution of sin, that cleaves to our bosoms, spreads all over our nature, and infects all we have and

are, we should soon see our own righteousness to be imperfect and defective, and every way insufficient to bear us out in our dealings with an all holy and righteous God. We have lost our original righteousness, and in the room thereof the pollution of sin spreads through all our powers, and mingles with every principle and spring of action.

(*b.*) And as nothing *inherent* in us can be our justifying righteousness, so neither can any thing *performed* by us. If any thing performed by us could be such righteousness, or supply the place of it, it must be either our *doing*, or our *suffering*, or our *believing*. But,

1. *Doing*, or our active obedience, will not suffice. For that, like our inherent righteousness, is every way blemished and defective; and blemished and defective in the same degree in which the other is so.

For our best obedience can rise no higher than the spring from whence it flows. An imperfect principle of holiness in the heart (and such is the principle of holiness in the best of men) cannot produce perfection of holiness in the life. Hence the Wise Man observes, that 'there is not a just man upon earth that doeth good and sinneth not.' Eccl. vii. 20. And the apostle Paul, who was so tall in every Christian grace and attainment, how does he, whilst struggling with the remains of indwelling sin, mourn in the most touching manner, 'that to will was present with him, but how to perform that which is good he found not?' For, says he, 'the good that I would, I do not: but the evil which I would not, that I do.' Rom. vii. 18, 10. He was drawn, as he complains, verse 23, into a sort of unwilling captivity to

sin, whilst he found in many and sad instances the power of corrupt nature too strong for all the interest of grace. And this made him cry out with so much bitterness of soul, verse 24, like a man that was fighting it out with an enemy, that he would be glad to get rid of upon any terms, ‘O wretched man that I am, who shall deliver me from the body of this death?’ And whilst the Christian is thus maintaining a doubtful conflict with his own corruptions, and often overpowered by them, either betrayed to the sad neglect of duty, or drawn into the frequent commission of sin, can he ever trust in his duties for his justification?

To the same purpose the apostle James acknowledges, that ‘in many things we offend all,’ James iii. 2; that same apostle, who, according to the mistakes of some, is so zealous

for the doctrine of justification by works. We have no lamb in all our flocks but what is blemished; our purest incense has some smoke still ascending with it. The obedience of a fallen creature must be mixed with some sin; the apostle takes himself into the account, 'in many things we offend all;' in the straitest line of duty there is some aberration from the pure and perfect law of God; whereas, did we offend but in one point, this would be enough to deface our own righteousness, and demolish the whole building that is raised upon it. As the same apostle has observed, that 'whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' ch. ii. 20. He violates the sacred authority of the law, which is the true reason of that obedience we owe it, and so becomes guilty in the sight of the

law, as if he had transgressed it in every instance; 'as it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them.' Gal. iii. 10.

And upon this footing it is, that the apostle Paul, when professedly stating the ground and reasons of our justification, tells us, 'that by the deeds of the law there shall no flesh be justified in his sight;' for which he adds this remarkable reason, 'that by the law is the knowledge of sin.' Rom. iii. 20.*

* Mr Locke has frequently remarked in his notes upon this epistle, that where we meet with the word νόμος law, without the article, it ought always to be understood not of the 'law of Moses,' but of 'law' in general, by which he understands the eternal rule of fit and right with a penalty annexed; and that so it must be understood in this verse, being without the article. He would therefore have it rendered 'by deeds of law,' i. e. (as he explains it) 'by actions of conformity to a law requiring the performance of the δικαίωμα Θεοῦ, the right rule

The law is so far from justifying the sinner, upon the account of his own works of obedience, that it convicts them of sin in all he does; shews sin cleaving to all his powers, and mingling with all his performances. This the law sees, and charges home upon us; and for any to seek to be justified by the works of the law, what is it but seeking to be justified by that, which is the instrument and means of our condemnation? Hence, the apostle determines upon the state of all

of God mentioned chap. i. 32, with the penalty annexed, no flesh can be justified.' But we don't want the support of such a piece of criticism to prove that by the *law* here the apostle means the *moral law*. He speaks of that law, by which is 'the knowledge of sin,' which, what can it be, but the 'moral law,' the immutable rule of duty, and of which 'every sin is the transgression!' Rom. vii. 7, 4. Not to add, what Mr Locke has justly observed, that the apostle's declaration here is concerning all men, *πᾶσα σὰρξ*. But we know that the Heathen world were not under the law of Moses.

without exception, who seek to be justified by their own works, 'that they are under the curse.' Gal. iii. 10.

This made the psalmist, in so warm a manner, deprecate God's proceeding in judgment with him upon the footing of his own best duties and most perfect obedience. Psal. cxliii. 1. 'And enter not into judgment with thy servant; for in thy sight shall no man living be justified.' As elsewhere he cries out with great concern, 'who can understand his errors? Cleanse thou me from secret faults.' Psal. xix. 12. He saw he was sinning daily, and daily stood in need of cleansing and pardoning grace. So Nehemiah, when he had been exerting himself in the most laudable manner to sanctify the Sabbath and the house of God, how does he plead that God would remember

him concerning this, and spare him 'according to the greatness of his mercy?' Neh. xiii. 22. He pleads for being spared and pardoned in those duties, in which he had expressed the most becoming zeal for the honour of God, so far was he from expecting to be justified thereby. And our Lord has taught us, when we have done all those things which are commanded us, to say we are unprofitable servants. Luke xvii. 10.

I might advance one step further: Could we now, and did we now, obey the law perfectly in thought, in word, and in deed, and should we continue to do so to the last period of life, yet would not this be satisfactory to the law, and sufficient for our justification. And the reason hereof is very plain, because we are already sinners, and our present and future obedience, be it never so

complete and perfect, is but a just debt; a debt that is daily growing, and that we ought to be daily paying, what therefore can be no satisfaction for guilt that is already and long ago contracted. Such abundant evidence have we, that we can never be justified upon the footing of any obedience which it is possible for us to perform to the law of God.

And this seems to me to be the true reason, why the law was promulgated with so much pomp and terror upon mount Sinai, and the very strictness and tenor of it as a covenant of works repeated and inserted in that dispensation under which the Jews were. Not that they were strictly and properly speaking under a covenant of works; but God would give them a home and striking conviction of the absolute impossibility of their being justified by their own works, that

so by being beat off from all dependence thereon, they might be gradually trained up for the fuller grace of the gospel dispensation, and brought to speak the language of the prophet, 'Surely shall one say, in the Lord have I righteousness.' And thus, according to the apostle, the law was a schoolmaster to bring them unto Christ, that they might be justified by faith in him. Gal. iii. 24.

And in this light I would consider the answer which our Lord gave the young man, who came with so much seeming earnestness to inquire of him, 'what good thing he might do, that he might have eternal life.' Matt. xix. 16. Our Lord saw him tinctured all over with a vain confidence in his own righteousness, when he was at the same time an utter stranger to the holiness and perfection of that law,

by obedience to which he expected to be saved ; and accordingly he frames his answer, 'if thou wilt enter into life, keep the commandments.' verse 17. Not that he put him upon a covenant of works, and to work for life ; but he calls him to the obedience that the law required with a kind design of convicting him of the imperfection and vanity of those duties, which he valued himself so much upon, if by this he might awaken him (as he saw him serious and thoughtful) to a farther inquiry after what other and better way of pardon and life God hath appointed ; though, as the event sadly shewed, his strong attachment to the world prevented this, and carried him off at once.

Nor is what has been said, concerning the impossibility of being justified by our own duties, at all inconsistent with what the apostle

says, 1 John iii. 7, 'that he that doeth righteousness is righteous, even as he is righteous.' It is true, 'he that doeth righteousness,' so far as he doeth it, is 'righteous;' a man, that has a real principle of grace in his heart, and from that principle obeys God and practises righteousness, so far is righteous, that is, is a truly good man. In which sense Zechariah and Elizabeth are said 'to be righteous before God, walking in all the commandments and ordinances of the Lord blameless.' Luke i. 6. But this is vastly different from having a righteousness that is perfect and pleadable for our justification. That is the peculiar glory of him whose name is, the 'Lord our righteousness.'

It has been farther objected, 'that not the hearers of the law are just before God, but the doers

of the law shall be justified.' Rom. ii. 13. And so they shall, if they come up to the terms of it; * 'For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.' Rom. x. 5. It is indeed strange that any should plead this passage for a person's being justified by works, when the whole drift of the apostle's discourse is to shew that the Jews, who were so fond of the law, must quit the terms of it, if ever they hoped to be justified; and his design in particular in these words, is, by representing the strictness of the terms of the law, to pave the way for what he had to offer at large, concerning the gospel-method of justification by the righteousness of Christ, and the

* 'The doers of the law, they who exactly perform all that is commanded in it, shall be justified.' Locke's paraphrase upon the place.

free grace of God in and through him. And as our own duties and works cannot justify us, so neither,

2. Is there any thing in our *sufferings* that can avail for this purpose. It is true, that immediately upon our failure in that debt of obedience which we owe to the law of God, another debt takes place, a debt of sufferings. But who can bear the penalty of a broken law, and live? Will not that, where it lights, for ever weigh down the sinner, and overwhelm him in everlasting misery? The damned in hell, who are paying this debt, well know they can never be discharged from the arrest of justice under which they are laid, because they can never come to the end of payment. Matt. v. 26. Justice will still have farther and farther demands upon them; and when millions of years are rolled a way in

the most exquisite torments, an eternity of sufferings will be still to come. And the reason of this is plain, because as there is an infinite evil in sin, as being committed against a God of infinite majesty and glory, the punishment to which it subjects the sinner must likewise be infinite : most certainly, in the future and eternal state, the punishment of sin will be exactly proportionate to the demerit of it. But because the sufferings of a finite creature cannot be infinite in degree or value, they must be infinite in duration. Hence we read, and the solemn truth is so often repeated, that their ‘worm dieth not, and the fire is not quenched,’ Mark ix. 44, 46, 48; and the wicked are said to ‘go away into everlasting punishment,’ Matt. xxv. 46; and ‘the smoke of their torment

ascendeth up for ever and ever.'
Rev. xiv. 11.

And let me farther observe, that if the damned in hell cannot, by their unconceivable torments, so satisfy the law and justice of God for sin, as to obtain a discharge, what a fond imagination must it be that any of the afflictions and sufferings of the present life can be available for this purpose? O! surely, may some foolish, ignorant people be ready to say, I am feeling so much, and suffering so much here, there will be nothing for me to suffer hereafter. There is so much gall and wormwood in my cup, and I am exercised with so many afflictions and sorrows, that surely the bitterness of death must be past! But let me ask such vain dreamers, whether they suffer more than they have deserved? or whether they imagine their sufferings

can do that for them, which the sufferings of the damned in hell cannot do for them? The sufferings of the damned cannot wipe out their debt, nor procure their discharge; what is there then in thine that they should be an atonement and satisfaction for thy sins? And we know what estimate the apostle made of his afflictions, that were so many and heavy. Rom. viii. 18. He was far from esteeming them either satisfactory to divine justice, or meritorious of the divine favour. Indeed, if thy afflictions are sanctified, they will prove saving, but never satisfactory to law and justice. If they subdue thy pride, and humble thee down at the foot of God; if they divorce thy affections from a vain and empty world, mortify thy corruptions, and form thee into the divine image and likeness; if they drive

thee out of the creature, and out of thyself, bring thee meekly to submit to God's correcting hand, and quicken thee in thy applications to the Lord Jesus Christ, whose grace alone can support and comfort thee under all thy trials; in these and such like instances afflictions work for good, and thou shalt have eternal reason to bless God for them, as the apostle observes, that 'our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' 2 Cor. iv. 17. But still is all owing to what Christ hath done and suffered; whilst his righteousness is our only protection from wrath, and his merit our only title to life and glory. But then,

3. *Faith*, some may think, is under the gospel our justifying righteousness; which succeeds in the new covenant in the room of

that perfect obedience which was required in the covenant of works, and is, according to the gracious and milder terms thereof, what we are now to plead and trust in for our justification in the sight of God: 'for what saith the scripture? Abraham believed God, and it was counted unto him for righteousness—and the scripture foresaw that God would justify the heathen by faith—and being justified by faith we have peace with God,' &c.

Indeed, the doctrine of justification by faith is a great and glorious truth, and of utmost importance in the gospel scheme. The scripture is more clear and express in no one article than in this, and it is readily granted that there can be no justification without faith. But I could never see any reason to depart from the old established doctrine of the

reformation, that faith justifies only instrumentally, relatively, or objectively ; that is, that it is not faith itself which justifies us, but the object of faith, that righteousness which faith apprehends, to which faith relates, and which it always eyes and pleads for this purpose. Or else, that it is in believing that that righteousness, in and for which we are justified, terminates upon us, upon believing God imputes it, and in believing we receive it. Nor, indeed, can I see, how it is possible to exclude such relation and respect of faith to the righteousness of Christ, as our only justifying righteousness, and substitute faith or anything else in the room of it, so that that shall be the matter and cause of our justification, without bringing in a justification by our own righteousness and works, against which the apostle argues

with so much force and evidence in his epistles to the Romans and Galatians. For if faith itself were the matter and cause of our justification, it must be as one has well observed, 'either as it is a habit or as it is an act.' Not as a habit, or as being the great vital principle of holiness and new obedience, for so it is an eminent branch of the righteousness of sanctification; and to be justified by faith, considered in this view, would be to be justified by our own inherent righteousness. Nor as it is an act, so that the act of believing is imputed to us for righteousness,* for so it is a work that coincides with doing, and is an essential and leading duty of the moral law, John vi. 29,

* The very act of faith, says Dr Whitby, and not the object of it, viz., Christ's righteousness, was imputed to Abraham, and is imputed to us for righteousness. See on Rom. iv. 23, and Gal. iii. 6.

1 John iii. 23; and to be justified by faith, considered in this view, would be to be justified by works.* And indeed there needs no new law to make faith in Christ a duty, to believe in God, which way soever he shall reveal himself, being

* Dr Goodwin, in answer to the question, whether it be the act of faith that justifies, or that is accounted a man's righteousness, says, Surely no, for God might have taken works as well; if he would have taken it as an act, he might have taken any act, love itself. That great man farther adds, 'There is this reason lies in the bottom of my spirit against it, besides all that else the scripture saith against it: that if when I go to God to be justified, I must present to him my believing, as the matter of my righteousness, and only Christ's death as the merit of it, what will follow? Two things plainly to me: First, that the heart is taken off from looking upon the righteousness of Christ wholly, and diverteth to its own righteousness in the very act of believing for righteousness. Secondly, every man that will believe to be justified, and go to God, and say, Lord justify me, must have an evidence that he hath faith, for how else can he present that as the matter of his own righteousness? Now millions of souls cannot do this, they were in a poor case, if they should be put to it.' Vol. i. part ii.

an everlasting duty of the moral law. Besides, faith is plainly distinguished from that righteousness by which we are justified, Phil. iii. 9, Rom. iii. 22, and we are said 'to receive the gift of righteousness,' the gift of that righteousness, by and for which we are justified. Rom. v. 17. Faith itself, therefore, cannot be this righteousness.

I might observe the same concerning the great gospel grace and duty of repentance. Not that the righteousness of Christ can ever be applied to us without that repentance which always accompanies faith, or that whilst we continue in a state of impenitency, we can have any pleadable interest in it; but still we must remember that tears pay no debts; and were our heads waters, and our eyes a fountain of tears, yet would not this

wash away the stain, or expiate the guilt of one sin. Besides, if there is so much in our most perfect repentance that wants pardon, how can our repentance be supposed to be our title to it?

I might farther add, that if our faith, repentance and sincere obedience, do not come up to the demands of the gospel any more than they do to the commands of the law, then they can never be, either in whole or in part, our justifying righteousness. And do any of us either love or serve God as the gospel requires us to love and serve him? Do we mourn over our sins with that measure of godly sorrow that we ought? or believe in Christ with that steadiness and fixedness of soul, with which the gospel requires us to believe in him? Or does the gospel require us to love God less, or fear and serve him

less, or trust in him less, than the law obliges us to? Is any degree of holiness abated in the gospel? If so, some sin is countenanced, for every abatement of holiness, either in the principle or practice of it, is a sinful imperfection.* It is true, the gospel hath provided a covering for these imperfections; but what can that be, but only the spotless and perfect robe of Christ's righteousness?

In short, either this new law, according to which we are supposed by some to be justified by our faith, repentance, and sincere obedience, does call for perfect obedience, or it does not. If it does call for perfect obedience, how can we be justified by an imperfect obedience paid to it? And wherein

* See Owen on Justification, and Clarkson's Sermons.

does it differ in its commands from the moral law, which likewise calls for perfect obedience? If it does not call for perfect obedience, then—(1.) There is no law subsisting since the fall, which does call for perfect obedience, the moral law being supposed to be abrogated to make way for this. Then—(2.) God hath given his creature a law that allows of sin, in some degree or other; or else we must say,—(3.) That the imperfections of believers are no sins. Sins they cannot be against the moral law, for that is supposed not to exist, ‘and where there is no law, there is no transgression.’ Sins they are not against this new law, for that calls for no more than sincere obedience, and that is supposed to be performed. And if the imperfections of believers are no sins, then need they not confess them, nor be

humbled for them; mourn over them, nor watch and pray against them. And what a wide door would this open to the most licentious practices. But perhaps it will be said, that though this law calls for perfect obedience, yet it accepts of imperfect. Accepts it, for what? for justification? Then it accepts of that as a righteousness for justification, which, according to its own requirements, is not a righteousness; in other words, declares a person righteous, that, according to what itself commands, is not righteous.

But then, as a justifying righteousness is not to be had in ourselves, so neither,

Secondly, Can any mere creature provide us with it. 'The sea saith it is not in me; the depth saith it is not in me;' and if we were to traverse the whole creation in search

of it, we should return miserably disappointed. Neither angels nor archangels can furnish us with it: they have nothing to spare from that spotless righteousness, with which themselves appear before the throne of God. We know little of the laws of that world by which they are governed; nor is there any alliance between angels and us, that should give us any claim or interest in any righteousness of theirs. The poor blinded Jews in their day, and the poor Heathens under their greater darkness then and since, how were they deceived and misled, whilst they trusted in this and the other sacrifice, as though they were sufficient of themselves for the expiation of sin? The apostle tells us, 'that it is not possible for the blood of bulls and of goats to take away sins.' Heb. x. 4. The most numerous and ex-

pensive sacrifices under the law, *God would them not*, nor had they any efficiency of themselves for this purpose. ‘The butchery of so poor a creature cannot be any compensation for that which is a disparagement of the Creator of the world. What alliance was there between the nature of a beast and that of a man? An inferior nature can never atone the sin of a nature superior to it. There is, indeed, in the groans of those dying creatures some demonstration of God’s wrath, but no bringing in an everlasting righteousness, nor any vindication of the honour of the law.’* And if there was no efficacy for the expiation of sin in any, or in all, of those sacrifices which were of God’s own appointing, what efficacy can we suppose for this purpose in those

* Charnock.

sacrifices, which obtained in the Gentile world, all of which were of human invention, and many of them accompanied with circumstances of horrid cruelty, and endless superstition? And in what language does the apostle thunder against those, who would add the rites and observances of the ceremonial law to faith in Christ, as the ground and reason of justification? It is 'making Christ die in vain.—Such Christ shall profit them nothing,—He is become of none effect to them, whosoever they are that are justified by the law; they are fallen from grace;—gone off from the truth of the gospel in its most essential article, and whilst they are seeking justification in this way, it is impossible they should be in a justified state.

Or, perhaps, the poor deluded papist will send you to look for

something like a justifying righteousness in the merit and righteousness of saints. And thus they, who load the doctrine of justification by Christ's imputed righteousness with so many reproaches, take refuge in the imputed righteousness of we know not whom. Being justified by the righteousness of Christ is treated with the utmost contempt, as though it were being justified by a putative, an imaginary righteousness; when at the same time they shall place all their confidence in the merit and righteousness of the saints, and votaries of their own church, many of whom we know not, who, nor whence, they are. This is their miserable notion, whereby they who have the conduct of consciences in that church, pick the pockets, and cheat the souls, of those who are unhappily betrayed into their delusions. If a

man, say they, has been a great sinner, and has no works of his own to justify him, the church is intrusted with a bank of merit, from whence he may be furnished with a pardon at such and such a rate, as the nature of his offences is, or as the wisdom of the church shall direct. But you will say, How came the church by such a stock of merit?—They go on to tell you, that as there are some who fall short, and are notoriously defective in their duty, so there are others, who on the other hand exceed; they perform works of supererogation, as they call them, that is, they do more than the law of God requires, or obliges them to do: As for instance, if a man gives his estate to have so many thousand masses said for the dead, or to build an hospital, or if he performs such penances, or goes such pilgrimages; the law of

God, say they, did not require this man to do these things; he does therefore more than what the law obliges him to, and therefore from what he does must arise a merit. And the merit, which arises from this surplusage of obedience, is thrown into one common stock, and dealt out by those who have the management of it, as people are willing or able to pay for it, or as the wisdom of the church shall see fit to direct.* But what a refuge

* The Council of Trent, in their catechism, has laid a plain foundation for all the superstitious practices of this sort which have obtained in the church of Rome, in the account which they give of that article of the creed which relates to the *communion of saints*. By virtue of this communion they tell us,—‘That whatsoever things are piously and holily performed by *one*, these things belong to *all*, and by charity, which seeks not her own, they are made profitable to them. Wherefore, Christ has taught us this form of prayer, to say, *our* bread, not *mine*; and the rest after the same manner, not taking care for ourselves only, but for the salvation and profit of

of lies is here? As though a man could not only come up to, but go beyond the extent and obligations of, that law, that requires us 'to love the Lord our God with all our heart, and with all our souls

all.' Elsewhere, explaining this doctrine, they carry it yet farther, shewing upon this footing how satisfaction may be made to God; having observed, how we appease God by prayer, they farther represent the use and advantage of afflictions for this purpose,—'But because many and diverse afflictions and calamities press us while we are in this life, the faithful are chiefly to be taught, that they who with a patient mind endure whatsoever labour and inconvenience God sends upon them, have gotten full matter of satisfaction and merit,'—adding, 'That herein the immense goodness and mercy of God is to be celebrated with the highest praises and thanksgivings, who has granted this to human frailty, that one can satisfy for another; as therefore neither the foot performs its office for its own profit, but for the profit of the eyes also; and again, that the eyes see, is not to be limited to their own advantage only, but for the common advantage of all the members: So among us, the offices of satisfaction ought to be esteemed common.'—*Catach. ad Parochos*, part i. sec. 25, part ii. sec. 106, 107, 108, 110.

and with all our mind, and our neighbour as ourselves.' Had we a due sense of the purity and perfection of the law of God, how would this level all our vain pretensions to merit? Or as though we could merit at God's hand by any excesses of obedience, when it is most certain, 'that in many things we offend all.' And if a man cannot merit for himself, how shall another merit for him? Or, if he could merit, how is it possible I should be the better for his merit? Rather, his supererogations and exceedings will rise up in judgment against me, and condemn me for my criminal defects. Indeed, this whole doctrine of 'human satisfactions to be made for sin, and of the power of the Pope to apply one man's merit to the forgiveness of another man's offences; and all this after such a manner, and upon such terms as is now prae-

tised in the church of Rome, of all this there is not one word in any passage of holy scripture, but much to the contrary.* It is indeed subversive of the whole gospel, and of all religion, and all morality at once. Let, then, the poor deluded papist hug a relic, or go a long pilgrimage to the shrine of a saint, hunt after an indulgence, and buy or borrow from another's stock, when he finds his own ebbing out. O my soul! when thou hast no merit nor righteousness of thine own, learn to look to him, concerning whom it is said, 'neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.' Acts iv. 12.

PROP. V. *That if ever we are*

* See Wake's Sermons.

justified, it must be by the righteousness of Christ, consisting in that complete and perfect obedience which he hath performed to the law in our room and stead.

It is intimated in this proposition,—

1. That the obedience which Christ performed to the law was complete and perfect. And so it was in every view. ‘He fulfilled all righteousness,’ and ever did the things which pleased God. His was an unblemished obedience, and what every way corresponded to the absolute purity and perfection of the law in all its requirements. The law, as we have seen, consists of two parts, the precept commanding obedience, and the penalty threatening death in case of disobedience; and Christ ful-

filled them both ; therein his righteousness was complete and perfect, just such as the law called for. It is intimated,

2. That this obedience which Christ performed to the law, was in the room and stead of his people. He owed it not upon his own account, and needed not to have put himself into any state of subjection to the law, in which it was necessary for him to pay it. He is therefore to be considered in the whole of that obedience which he performed to the law, as acting in the room and stead of his people. Hence he is represented, 'as made of a woman, made under the law, that he might redeem them that were under it ;' and said, 'to give his life a ransom for many,' and 'to bear our sins in his body on the tree ; to make his soul an offering for sins to die for the ungodly,' and 'for his

sheep ;' and 'to suffer once for sin, the just for the unjust.' No words can more plainly and fully express, that in all Christ did and suffered, he acted as the surety and substitute of his people, and that he might make satisfaction to divine justice in their room and stead. We cannot deny this without offering violence to the plainest words of scripture ; and if we are not to understand passages so express and so numerous in the literal, obvious sense of the words, I shall for ever despair of knowing the sense of scripture upon any one article. What has been suggested concerning the perfection of Christ's obedience and satisfaction, and that it was performed to the law in the behalf and in the room of his people, might be largely established ; but as it will unavoidably fall in my way to represent these things again,

I shall for the present pass them by ; and go on to observe,

3. And *lastly*, That from that perfect and complete obedience, which Christ thus performed to the law in the room and stead of his people, results that righteousness in and for which we are justified. Such obedience has in it the formal nature of righteousness, and is that righteousness which the gospel provides and accepts for a sinner's justification. The church as such applies to it, and rejoices in it. 'In the Lord have I righteousness.' It is mentioned as Christ's dearest and most honourable name, 'the Lord our righteousness.' Jer. xxiii. 6. The prophet Daniel describes him as 'bringing in everlasting righteousness,' so 'finishing transgression, and making an end of sin,' as to all its guilt and power for condemnation. Dan. ix. 24. And

that this righteousness is made ours for justification, the apostle plainly asserts, when, in opposition to our condemnation by the sin and disobedience of the first Adam, he represents the way and manner of our justification by the obedience and righteousness of Christ: Rom. v. 18, 19, 'Therefore as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' And he is said 'to be made of God unto us righteousness,' 1 Cor. i. 30, and is 'the end of the law for righteousness,' Rom. x. 4. 'For God made him to be sin for us, who knew no sin; that we might be made the righteousness of God in

him,' 2 Cor. v. 21. Each of these texts might be largely pleaded and vindicated in support of this truth; and taking them all together, what a full, what a united testimony are they to this great article of our faith, that we have in Christ a full and complete righteousness for our justification when we have it not in ourselves, nor can have it elsewhere?

And this an eminent writer gives as the plain and obvious sense of that text, about which our commentators are so much divided; John i. 16: 'And of his fulness have all we received, and grace for grace.' "That is, that as 'it pleased the Father, that in Christ all fulness should dwell,' Col. i. 19; so it was his pleasure, that from that fulness there should be derived to all believers grace *answerable* to the grace that is in Christ Jesus, and that every grace that is

in Christ shall be *reckoned* to be *ours*, and esteemed as such. For the preposition *ἀντὶ* which is here translated for, is a word of *imputation*, and of *commutation*. It is used in the sacred writings, and in other good authors, when one is reckoned in the place of another, and one thing is substituted and changed for another. ‘Give unto them the tribute money for me and thee,’ Matt. xvii. 27, that is, in thine and my stead. For one morsel of meat ‘he sold his birth-right,’ Heb. xii. 16, that is, he changed his birth-right for it. From which acceptation of the word we learn how to understand and apply it in the text before us. When it is said, that of Christ’s fullness we receive grace for grace, the genuine sense is, that every grace in Christ is made over to us, and is reckoned as ours. There is a

change made between him and all true believers. As he takes upon him their sins, so his righteousness is imputed to them. This is fitly expressed by the preposition *ἀντὶ* for; and to 'receive grace for grace,' is as if it had been, all that grace and righteousness, which is in Christ Jesus our Lord, is transferred to us by God, and accepted as our own, when he justifies us." * This a learned man, who has deserved well of the church by his many writings in defence of the doctrines of the Reformation, offers as what seemed to him to be the genuine import of these words. I would only crave leave to add, that possibly we may, with a small alteration, express the sense of them in a somewhat more easy and natural manner thus: that of that fulness

* Dr Edward's Doctrine of Faith.

of merit and righteousness which is in Christ, believers *receive grace for grace*, that is, *grace* for the free and gratuitous remission of their sins, and their justification and acceptance unto life—the same with what the apostle has told us, Rom. iii. 24, that ‘we are justified freely by his grace, through the redemption that is in Christ Jesus;’ and, Rom. v. 21, that ‘grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.’

From what has been said, I hope it sufficiently appears what that righteousness is which we have in Christ for our justification.

It is not his essential righteousness as God.* He will not give

* This was the opinion of Osiander, a learned man, who appeared in Germany in the beginning of the Reformation. He gave Luther and Melancthon a great deal of trouble with his notions.—Vid. Sleid. Com. de Statu Relig., lib. 22.

the glory of this righteousness to another, nor, indeed, can he vest the sinner with it, but man will thereby be made God. Besides, the righteousness by which we are justified, must be a righteousness that is wrought out in conformity to the law, that is the rule and standard of it; and though it is most certain, that the essential righteousness of Christ as God carries in it a full and everlasting conformity to the law, yet the essential righteousness of God is not to be adjusted and modelled by the law, but rather the law must be adjusted and modelled by that. The law is a transcript of the divine rectitude, not the divine rectitude a transcript of the law. Finally, this righteousness can in no sense be transferred to us; it is eternally inherent in God, and his other perfections of wisdom, power, goodness, and the

like, may as well be transferred to us as his righteousness.

But the righteousness which we have in Christ for our justification, is the righteousness which was wrought out by him as God-man Mediator; his Mediatorial or suretyship righteousness, consisting in that perfect obedience which he performed to the law in the room and stead of his people; in his active obedience, doing all that the law required to be done; in his passive obedience, suffering all that the law threatened to inflict; in both fulfilling and perfecting that righteousness, which answers the law in its utmost extent, and which we may plead and trust in for our justification.

Let this then stand as the result of the whole debate, that it is only the righteousness of Christ, that righteousness which he wrought out

in the perfect obedience, which he performed to the law in the room and stead of his people, and as their surety, which is the righteousness in and for which sinners are justified.

What then remains, but that we own before God the insufficiency of our own, and of every other righteousness for our justification, and with humble, joyful faith accept of that better and superior righteousness which is provided in Christ for this purpose? And were our minds filled with a due sense of that authority of God which is impressed upon the law, of that holiness which breathes through it, and of that awful justice which is the great guardian of its honour, how would this shew us in the strongest light the necessity of this righteousness, and teach us to bless God for it? withdraw our dependence from

every other righteousness, and engage us in the way of the gospel to seek after an interest in this? That, in the language of the apostle, Phil. iii. 9, we may 'be found in him, not having our own righteousness, which of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' Where, but in the Lord Jesus Christ alone is that righteousness to be had that fully answers to the purity and perfection of the law, and in which the law and the law-giver can with so much honour acquiesce?

CHAPTER II.

HOW WE COME TO HAVE AN INTEREST IN THIS RIGHTEOUSNESS.

WE have hitherto been stating and explaining the nature of that righteousness which we have in the Lord Jesus Christ for our justification. Righteousness, in the general nature of it, speaks a conformity to some law, which is considered as the measure and standard of it. The law in the present case is the pure and perfect law of God, the moral law: a law that calls for perfect and sinless obedience as the necessary condition of our acceptance with God, and that threatens death in the case of the failure of such obedience. This law we having broken by sin, and being no

ways able either to fulfil the obedience it requires, or to sustain the punishment it inflicts; nor any creature being sufficient to go through either of these for us, Christ hath been appointed and substituted to perform the one, and suffer the other in our room and stead; and this he hath accomplished in the most perfect manner—in the obedience of his life doing all that the law required to be done, and in the sufferings of his death submitting to all that the law threatened to inflict; in both ‘fulfilling all righteousness,’ and ‘bringing in everlasting righteousness.’ And as Christ, in all he thus did and suffered, sustained the character of the Mediator and Surety of his people, this is what has been commonly and properly called his Mediatorial or Suretyship righteousness; and is that alone righteousness which sin-

ners have to plead, and in which they may trust for their justification in the sight of God. This is the sum of what has been at large considered and represented upon this head.

I now proceed to shew how we come to have an interest in this righteousness; how this righteousness, which is originally and subjectively without us, comes to be made ours, and we too have an interest in it, so that we may say with the prophet, 'in the Lord have I righteousness.' To which I answer in general, that this is done by *Imputation*. God mercifully and graciously imputes and reckons it to the soul in believing, and so we come, according to the tenor and constitution of the new covenant, to have a real and pleadable interest in it. Not that he reckons we wrought it out in our own persons, so that the individual

obedience and sufferings of Christ are judged to be our obedience and sufferings—this destroys the imputation of that which is done by another for us, and is not according to the judgment of truth; nor that he takes it from Christ, and transfuses it into us, so that we become the seat and subject of it by way of inherency, and this righteousness an inherent quality in us—that is impossible in the nature of things. But the meaning is, that he graciously accepts it for our pardon and justification, as if we had personally wrought it out ourselves. As it was performed in our room and stead, by a proper substitution of Christ to bear the guilt and punishment of our sins, as such he considers it in his law, and deals with us accordingly, and all the benefit and advantage of it by the constitution of the new covenant redound unto us.

This is what we mean by *Imputation*, and such in general is the way in which we come to have an interest in this righteousness. And in this very sense, or in a sense that has a near relation to it, we find the word used in scripture. It was expressly required under the law, that all sacrifices should be offered up to God at the tabernacle, and nowhere else. Lev. xvii. 4. God had wise ends in such a prohibition, partly that he might create a greater veneration for public worship, and partly that he might the more effectually restrain the people from idolatry, to which the sacrificing in private might give too great occasion. Now, if any person, in contempt of such express prohibition, should dare to perform this part of worship in private, or any other place, it is said, ‘blood shall be imputed to that man, he hath shed

blood ;' not that it was supposed that the person that did this was actually guilty of murder, but he should be looked upon in the eye of the law, and under that constitution, as though he had murdered a man, and be treated accordingly. So Shimei pleaded with David, when he knew how justly he had exposed himself by his base conduct to his resentment. 'Let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversely.' 2 Sam. xix. 19. He owns the fact, but pleads that it might not be charged upon him, so as to bring him under the sentence he had reason to fear.

But what comes nearer to our purpose, is what the apostle says to Philemon in relation to his servant Onesimus, who is supposed to have wronged him. Phil. verses 18, 19. 'If he hath wronged thee

or . oweth thee ought, put that to mine account (ἐμοὶ ἐλλόγει); I Paul have written it with my own hand, I will repay it.' Where the apostle makes himself chargeable with Onesimus's debt, and engages to his master, that whatever he had wronged him in, or might owe him, he would be responsible for it. And it is worth observing, that the word which the apostle uses, when he thus charges himself on Onesimus's account, is the same that he uses when stating the way and manner of our justification.* The psalmist

* Λογίσσθαι signifies to reckon or account, and with a dative case, to put to any one's account. Locke on Romans, chap. iv. verse 8, and a learned man has observed, that this word is used ten times in that chapter; his words are, 'Vox Græca respondens imputationi non paucius quam decies reperitur in uno capite, Rom. iv. Ea autem est λογίζομαι vel ejusdem familiæ ἐλλογουμαι; qua quidem ad *imputationem* notandam aptiorem mihi fateor minime succerrere.'—Tull. justif. Paul.

describes the blessed man in this, 'that God doth not impute iniquity to him.' Psalm xxxii. 2. Which the apostle more fully explains by God's imputing righteousness to him, Rom. iv. 6: 'Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works;' imputeth a righteousness for his justification without any works of his own. And shewing onwards in that chapter, from the way and manner of Abraham's justification, how this blessing was extended to the Gentiles, he tells us, 'that he was the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also,' ver. 11; and that 'it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed if we believe,' ver. 23, 24. So we read, 'that God was

in Christ reconciling the world to himself, not imputing their trespasses unto them,' 2 Cor. v. 19, that is, not charging, not punishing the guilt of sin upon the sinner, as he might in justice have done. And Christ is said 'to be made of God unto us righteousness,' 1 Cor. i. 30; which must necessarily signify that the righteousness of Christ is set down to our account, or reckoned and imputed to us for our justification, it being mentioned as a distinct blessing from the righteousness of sanctification, which is inherent in the Christian. And, once more, in the strong expression of the apostle, 2 Cor. v. 21, Christ is said 'to be made sin for us, when he knew no sin; that we might be made the righteousness of God in him.' In the same way and manner in which 'Christ was made sin for us, we are made the righteous-

ness of God in him :’ the one could be only by imputation, therefore, so must the other. So little reason is there to except, as some have done, against the phrase of being justified by an imputed righteousness, or by the righteousness of Christ imputed to us, when in some places we have the expression itself of ‘*God’s imputing righteousness*’ in so many syllables, in others the full sense and meaning of it, and sometimes those expressions are used that are, if possible, more strong and forcible.

But still the inquiry returns—what foundation is there for such imputation, and how is it consistent with the truth of things, that that righteousness, which is wholly inherent in, and wrought out by another, can by such imputation be made ours—can be imputed of God for our justification, and we be

considered as having an interest in it? This is a question of principal importance in the gospel scheme of justification; and in answer to it I desire the following things may be considered:—

I. That this righteousness was wrought out by the appointment of God, and in consequence of solemn covenant transactions from eternity between the Father and Son.

II. That Christ in the fulness of time assumed our nature with this very view, that he might be in a capacity to work out this righteousness.

III. That appearing in our nature to work out this righteousness, he acted in all he did and suffered not only in the common nature, but in the common name of his people; by which I mean, that he

did what he did, and suffered what he suffered, not only for their benefit, but strictly and properly in their room and stead.

IV. That the Father hath declared his acceptance and approbation of this righteousness, as so wrought out, for all the purposes for which it was intended.

V. That upon our union to Christ by faith, we come to have an actual and pleadable interest in it.

VI. The believing soul, being thus interested in this righteousness, henceforth is esteemed perfectly righteous in the sight of God.

VII. That the righteousness of Christ being thus made a believer's to his actual and personal justification, none of the parties concerned have any right to complain; but it

is to the satisfaction, and with the full consent of them all.

VIII. That the righteousness of Christ being after this manner, and in this way made over to the believer, it does, and ever will continue his justifying righteousness; God will for ever own it as such, nor shall any enemy dispossess him of it.

These several things will, I apprehend, place this article of gospel-truth in a clear and easy light, and taking the whole scheme thus together in one view, I hope it will appear every way consistent with itself, and not so open to objections as some have imagined.

I. *This righteousness was wrought out by the appointment of God, and in consequence of solemn covenant*

transactions from eternity between the Father and Son.

Our redemption and salvation by Christ was not a work of yesterday: it had its rise in the bosom of God before all worlds; and according to the model which was then pitched upon, the whole was conducted and executed.

From an unconceivable eternity God saw us, no sooner formed by his power and goodness, but drawn into a sad apostasy from him, and so sunk into the depths of guilt and misery. Upon this view of our case, free and sovereign grace interposed, formed a most blessed design about our recovery, and settled an everlasting covenant about the way and manner in which it was to be effected. How this covenant was managed, in the settlement and various articles of it,

from eternity, between the Father and the Son, then assuming, and acting in, the character of the Mediator and Surety of his people, 'is a knowledge too wonderful for us;' and all our expressions are low and poor when we come to speak of it. But it is abundantly plain from the scriptures, that there was such a covenant, and that this covenant is the foundation of all the subsequent acts and blessings of divine grace. We read, 'that the counsel of peace shall be between them both.' Zech. vi. 13*—that is, between the

* Some have thought it a considerable difficulty in the way of understanding this passage of the eternal covenant between the Father and Son, that it is expressed in the future tense,—*the counsel shall be*. But this difficulty will easily be removed, when we consider how frequent such an enallage of tenses is in the Hebrew language. A plain instance of which we have in Psal. xvii. 3, 'thou hast tried me, and shalt find nothing;' where *shalt find* is in the future tense, though plainly referring to what was past; and ver. 9, 11, 14, supply us with

Father, 'the Lord of hosts,' as he is called in the verse before, and 'the man whose name is the branch.' And we are said 'to be redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, or appointed before all worlds in the counsels of the Father to the great work of redeeming and saving sinners by his death. 1 Pet.

more instances of the same sort. Nor is it unusual in scripture or other writings to speak of a thing *as to be done*, when only some eminent manifestation of it is intended; and so 'the counsel of peace shall be,' will signify no more, than that it shall appear and be evidenced to be. And what a signal manifestation of such counsel and covenant between the Father and Son were the great things that are spoken of in that verse, such 'as building the temple of the Lord, and bearing the glory, and sitting and ruling upon his throne, and being a priest upon this throne?'—Vid. Wits. Oeconom. lib. 2, cap. 2, sect. 7, 8, where that excellent writer hath, with great learning and judgment, vindicated the application of this passage to the eternal covenant we are speaking of.

i. 19, 20. And so Christ, the eternal and essential wisdom of the Father, is brought in speaking of himself, Prov. viii. 22, 25, 30, 31: 'The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.—Then was I by him, as one brought up with him, and I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth, and my delights were in the sons of men.' Which last clause necessarily obliges us to understand the whole passage of Christ's being set up from everlasting, as the head of the redeemed world, and of his rejoicing in the fore-view of his

accomplishing the great work, which under that character was committed to him ; as it was upon the prospect of this that the Father and Son mutually delighted in each other, and would delight to dwell with men.

In other passages, we have all the essentials of a covenant. We find the Father proposing man's recovery, and the Son undertaking it. What else can be the meaning of that expression, 'Lo, I come to do thy will, O God?' Heb. x. 7.*

* 'Therefore I, that is Christ, come (according to what he had undertaken and bound himself by bond to his Father, in order to that great work of our redemption) to perform whatsoever thou my God shalt require of me.'—*Ham. Paraph.* And the same learned writer thinks that this is the true reason, why what Christ came to do in the work of redemption is said to be written in the 'roll or volume of the book.' Psal. xl. 7. His words are too remarkable not to be transcribed. 'The roll of the book (as it belongs to Christ) is no more but a *bill or roll of contract* betwixt the Father and him, wherein is supposed to be written the agreement preparatory to that great work of Christ's in-

And that will of God which Christ undertook, and came so readily to do, the apostle explains in the 10th verse, to be that great article and appointment of the will of God, which related to the expiating the guilt of sin, and saving sinners by his death.

Yet more particularly: we find the Father making all suitable promises to the Son according to the nature of the work which he was to undertake; as of assistance,—‘I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee,’ Isa. xlii. 6; ‘With whom my hand shall be established: mine arm also shall rule for him,’ Psal. lxxxix. 21. Of

carnation, wherein he undertaking perfectly to fulfil the will of God, to perform all active, and also passive obedience, even to death, had the promise from God, that he should become the “author of eternal salvation to all those that obey him.”—Dr Hammond in loc.

acceptance,—‘ Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee,—That thou mayest say to the prisoners, Go forth ; to them that are in darkness, Shew yourselves,’ Isa. xlix. 8, 9. Of success,—‘ When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied,’ Isa. liii. 10, 11. ‘ Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,’ Psal. ii. 8. And of honour and glory,—‘ Also I will make him my first-born, higher than the kings of the earth,—his seed also will I make to endure for ever, and his throne as the days of heaven,’ Psal. lxxxix. 27, 29. ‘ His

name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed,' Psal. lxxii. 17. And we find the Son accepting these promises, believing in them and depending upon them,—'For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face as a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Behold the Lord God will help me, who is he that shall condemn me?'—Isa. l. 7-9. We find him, in view of them, stipulating ready obedience, and reluctating none of the difficulties of the work that lay before him: 'The Lord hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them

that plucked off the hair : I hid not my face from shame and spitting,' Isa. l. 5, 6. And upon the close of his work, pleading them with him, and referring the issue of his whole undertaking to him,—‘ Then I said, I have laboured in vain, I have spent my strength for nought and in vain, yet surely my judgment is with the Lord, and my work with my God.—Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength,’ Isa. xlix. 4, 5. Here Christ is introduced, as it were, remonstrating with the Father, that the calling and conversion of the Jews, especially as so small a number of them should be brought to believe in him, would be ‘ too light a recompence for so great labour !’ Upon this the Father is represented as enlarging his grant, and constituting him the Saviour both of Jews

and Gentiles : ‘ And he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth,’ ver. 6.* And what is this but exactly according to the promise mentioned before, ‘ Ask of me and I shall give the heathen for thine inheritance?’ &c.

Finally, To give the greater solemnity to this covenant, we find God confirming it by an oath, and swearing to his Son that he would punctually fulfil the several articles of it. ‘ Once have I sworn by my holiness that I will not lie unto David,’ that is, to the Messiah of

* See the whole passage explained to this purpose by Charnock, in his discourse of God’s being the author of reconciliation.

whom David was a type. 'His [Messiah's] seed shall endure for ever, and his [Messiah's] throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.' Psal. lxxxix. 35-37. I cannot but conceive that the psalmist, in a great part of this psalm, had a direct reference to the Messiah; for though there are some things that are personal and peculiar to David himself, yet there are others that are too grand and magnificent to be understood of him any otherwise, than as he was a type of the Messiah. Such are what is said of him, and promised to him, ver. 19-39, where are plain representations of the several parts of this covenant in the very strain that I have already taken notice of. And what follows from the 30th to the 34th verse seems to be spoken by the inspired writer

under the same view. 'If his [Messiah's] children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments: then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, [Messiah] nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.' These promises contain the fullest assurances, that however God might, for wise and holy reasons, correct his people, the children of Messiah, for their sins, yet the covenant made with Him, and with them in him, should for ever remain inviolable; and for this we have the oath of God.

Such plain and evident indications we have of covenant-transactions between the Father and Son,

concerning the way and method of our redemption; and I have been the more particular in tracing out the nature and terms of this covenant, because it was the warrant which Christ went upon in all he did and suffered as Mediator, for 'he gave himself for our sins, according to the will of God,' Gal. i. 4; and because it is upon the footing of such covenant, and according to the plan and model therein settled, that all the blessings of grace are dispensed. Hence, *eternal life* is said to 'be promised, and grace to be given in Christ Jesus, before the world began.' Titus i. 2; 2 Tim. i. 9. This cannot be understood of any promise made, or grace given to us in our own persons, for none did then exist to whom such promise might be made, and on whom such gift might terminate. It must therefore be understood of the pro-

mise made, and grace given, before all worlds in Christ as the head of the covenant and Surety of his people, then acting in their names, and transacting with the Father for them.

What I mean upon the whole is, that that righteousness, which is the completion of what Christ did and suffered as Mediator, was wrought out not only by the appointment of God, but in pursuit of a solemn covenant agreement between the Father and Christ, which, as it is the great thing that regulates his Mediatorial undertakings, must lay a direct foundation for the imputation of such righteousness, in the way and for the purposes for which it was designed and agreed.

II. *This righteousness was wrought out in the same nature that fell, and stood in need of it ; and this*

gives a yet nearer relation to, and claim in it.

And, indeed, this was the very end for which Christ, in the fulness of time, assumed our nature, viz. that he might be in a capacity to work out this righteousness. Gal. iv. 4, 5. 'When the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*' The

* Sponsori nostro id incumberebat præstandum quod lex a nobis exigit, ut δικαιοσύνη illius impleatur, Rom. vii. 4, nosque juxta antiquam conventionem servemur. Legi autem hominibus latæ nisi per hominem satisfieri non potest; neque quoad præcepta quæ Spiritum et animam et corpus sanctum servari ac Deo impendi postulant, neque quoad comminationes, quibus et corpori et animæ suæ mors indicitur. Unde necesse est, sponsorem nostrum vere hominem esse, ut corpore atque anima omnem justitiam impleat. Matt. iii. 15. Et utriusque morte subita, suos a morte vindicet, Heb. ii. 14. Hinc est quod Apostolus individuo nexu hæc duo copulet, *Factus*

incarnate Son of God, God in our nature, appears in the fulness of time to work out that righteousness which we wanted, and to redeem from that curse and condemnation of the law under which we were fallen. Christ, considered merely as God, could neither have obeyed nor suffered; but having assumed the nature of a man into so near a union to his own divine person, he comes into a capacity for both. This made him a member of our world, and one of us; and thus in that nature in which the law was broken, the law is fulfilled; in that nature which had lost all righteousness, all righteousness is recovered; and, finally, in that nature which

ex muliere, et factus sub lege, Gal. iv. 4, indicans proximum incarnationis Christi finem esse, ut in natura sua humana illi subjiciatur legi, quæ homini primum lata est.—Wits. in Symbol. Exercitat. 14, sect. 30, 31.

was become obnoxious to death, death is suffered and triumphed over. The apostle under this view fixes our eye upon him, Heb. ii. 14, 15 : 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage.'

The carrying on the work of redemption and salvation, by the obedience and sufferings of Christ in our nature, had a two-fold effect, both of which are of the nearest concernment to us. The one is the recovering the honour of the law, which we had violated, for thus, as was just now observed, the law is fulfilled and honoured in the same nature to which it was given,

and by which it was broken : the other, the opening up a way in which all the advantages of Christ's mediation might be assured and conveyed to us. He is now bone of our bone, and flesh of our flesh ; our *goel* and near kinsman, and so the equity of redemption is devolved upon him. As under the law, if an inheritance was mortgaged or sold, the nearest a-kin to the person who had mortgaged or sold it, had the equity of redemption in him. See Lev. xxv. 24, 48, 49, Ruth iv. 4. Thus is Christ in his incarnation become our kinsman, one nearly allied to us, that he might be in a capacity to redeem and save us, as the women reasoned with Naomi. Ruth iv. 14, 15. And so may I, O believer ! apply myself to thee : 'Thou art not left this day without a kinsman, and he shall be unto thee a restorer of thy life.' Where-

fore does he wear thy nature, but that he might suffer and satisfy for thy sins? The human nature that suffers, the divine nature that sanctifies and ennobles the sufferings of the humanity, and gives the man efficacy for that redemption which was to be effected by them. Hence it is, that Christ is prophetically brought in by the psalmist expressing himself with a holy joy upon his having a body prepared him in which he might offer that sacrifice for the atonement of sin, for which all the sacrifices under the law had been found weak or ineffectual. Psal. xl. 7. 'Sacrifice and offering thou didst not desire, mine ears hast thou opened,' or as the margin reads it, *digged*.* So

* Almost all our commentators seem to be agreed, that the psalmist in this passage had his eye upon the custom, that was directed under the Jewish law, concerning menial servants having their ear bored in token of perpetual servitude, when they did not

our translators have rendered it, in a manifest allusion to the custom under the law of a servant's having

chuse to go out free at the end of seven years service. Exod. xxi. 6, Deut. xv. 17. And then they account for the apostle's rendering the passage so differently in the quotation he gives of it, Heb. x. 5, by supposing that he followed the LXX, where it stands exactly as he hath given it. Dr Owen rather thinks, that some that had a value for that translation, and a mind to give it a greater sanction, some way or other foisted the apostle's words into it. Mr Pierce has a long note upon the passage, as quoted by the apostle, in which he accounts for the apostle's rendering it by supposing a corruption in the Hebrew text, as it stands in our present copies; but that is taking a liberty with the sacred text, that I know not that we have any sufficient warrant for. Another learned writer, who seems to make no doubt of the apostle's following the Septuagint in this quotation, gives a reason why the authors of that version have thus rendered this passage of the psalmist. He supposes that these interpreters, fearing lest such a servile mark should be thought too derogatory to the Messiah, have rendered it, 'a body hast thou prepared me, or adapted for me,' which in the main comes near the same sense, and only softens very much the expression. But those that know any thing of the genius and manner of those interpreters, will not so easily give into such a supposition. But upon the footing of that turn which

his ear bored through with an awl at the door of his master's house, in token that he should serve him for ever, when he did not choose to go

I have given the words, there is no need of any of these suppositions; and both the LXX and the apostle appear justly to have rendered them: 'a body hast thou prepared me, or thou hast formed me an organized body.' 'Framing of ears was a part of framing the body, and so synechdochically the same.' This easy turn of the words gives the full and direct meaning of the psalmist, preserves the propriety and force of the expressions, fairly accounts for the apostle's rendering them without copying after any translation whatever, and makes what is said of Christ, and the particle that introduces it, exactly redditive to what had been said concerning the insufficiency of all Jewish sacrifices. And so the whole passage appears easy and beautiful, and the quotation of it, as given by the apostle, exactly consistent with the original text, as it stands in the Psalms. I might add, that כרה, which is the word used by the psalmist, signifies not only to *dig* or *bore*, but more generally to *adapt*, *fit*, or *make ready*; some instances of which we have in Buxtorf under the word כרה; nor is it the word that is used, either in Exodus or Deuteronomy, for boring the ear; which seems to give great countenance to the interpretation I have been pleading for. —Vid. Script. Authent. and Faith Certain, by the Bishop of Cork and Ross.

out free at the seventh year. But I rather think, that it ought to be rendered, 'mine ears hast thou hollowed,' or fashioned, expressing the way and manner in which that curious organ of the body is framed; and so by an easy and common figure of a part for the whole, by Christ's having his ear *hollowed* or framed, we are to understand his having a proper human body given him, in which he might offer up that sacrifice for the expiation of sin, which was so much wanted, and of which all the sacrifices of the Jewish law were but mere figures. And the formation of the *ears* is mentioned, rather than of any other part of the body, as the design of the psalmist was prophetically to express the Messiah's fitness and readiness to receive and execute the divine commands relating to the 'will of God, which he

came to do,' in consequence of his incarnation. And so the apostle renders it, and fixes this as the true sense of the psalmist, when he quotes the passage, Heb. x. 5 : ' Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me ;' that is, a body in which to do the will of God by offering up a perfect sacrifice for sin ; as it follows, verse 10, ' by the which will we are sanctified ; that is, in the language of this epistle, cleansed from the guilt of sin, ' by the offering of the body of Jesus Christ once for all.' And thus, as the apostle observes, chap. ii. 11, ' both he which sanctifieth, and they who are sanctified, he who maketh expiation for sin, and they whose sins are expiated, ' are all of one,' have communion in one and the same nature ; ' for

which cause he is not ashamed to call them brethren.' As he instances to this purpose, in the 16th verse, that he assumed our nature exclusive of the nature of angels, as he never was designed to be the Saviour of fallen angels, 'for verily he took not on him the nature of angels; but he took on him the seed of Abraham.' And intimates, in the next verse, the fitness and condecency of his being 'made in all things like unto his brethren,' that he might be in a capacity to sustain that office, in the execution of which 'he might make reconciliation for the sins of the people.' And how does the first discovery, which we have of Christ in our Bibles, exhibit him in the same view, the 'seed of the woman,' and possessing the same nature with us, that he might effect redemption and deliverance for us? Gen. iii. 15.

And accordingly 'the word was made flesh.' John i. 14. And 'God sent forth his own Son in the likeness of sinful flesh.' Rom. viii. 3. And he is said 'to bear our sins in his own body on the tree.' 1 Pet. ii. 24. And this is so essential to all our hopes in him, that the apostle John speaks of those that deny it as subverting the whole Gospel. 1 John iv. 3; 2 John, ver. 7. We cannot, indeed, but observe that all along the greatest stress is laid upon this, that our nature, that nature that had sinned in us, obeyed and died, suffered and satisfied in Christ; nor would it have availed us, that another should suffer for us, if he had not been one of us.

The sum of what has been said is this: that the righteousness which we have in Christ for our justification, is not a righteousness

that was wrought out in a nature that was a stranger to us, and to which we were no ways allied; but in our nature, and in our nature assumed for this purpose, that such righteousness might be wrought out in it. And this gives us a yet nearer claim in it, and lays a more direct foundation for its being imputed to us, or made ours in the way and for the purposes that God hath appointed. O! How great is this mystery of godliness, that God was manifest in the flesh! 1 Tim. iii. 16. For the eternal Son of God to veil his glories in the infirmities of our flesh, how astonishing this grace! And how supporting to faith, to see in him that righteousness for us and in our nature, that we wanted in our persons?

What has been now said of the reason of Christ's assuming our

nature fully removes an objection that has been often made against his active obedience being considered as a part of that righteousness by which we are justified, as being owing upon its own account. For however the human nature of Christ being a creature was necessarily subject to the law, yet as the reason why he assumed that nature was, that he might be in a capacity to do and suffer all that was necessary for our redemption and salvation, I cannot see, why this active obedience may not be considered as contributing its proper share to the main design. If he assumed the human nature for us, what should hinder, but that all the obedience, which he performed in that nature, should be reckoned to us? And thus, 'as by man came death, by man came also the resurrection from the dead;' and, 'as by one man's

disobedience many were made sinners : so by the obedience of one, the second man, the second Adam, shall many be made righteous.'

III. *Christ, appearing in our nature to work out this righteousness, acted, not only in the common nature, but in the common name of his people—by which I mean, that he did what he did, and suffered what he suffered, not only for their benefit and advantage, but strictly and properly in their room and stead.*

The whole weight of our controversy with the Socinians upon the doctrine of Christ's satisfaction, hinges here. They will readily grant, that what Christ did in his sufferings and death was for our good, for our benefit and advantage, and that the effects thereof might some way or other extend to us.

But I think we are able to prove with the clearest evidence out of the scriptures, that his obedience and sufferings were not only for our good, but strictly and properly on our behalf, and in our room and stead; that he died not only as a martyr, to bear witness to the truth, and confirm the doctrine which he preached; nor only as an example of that resignation and submission which we owe to the will of God, under the heaviest and most unmerited sufferings; but as a sacrifice and substitute, charged with our guilt, and bearing that punishment which was due to our sins, that so he might make full and proper satisfaction to the justice of God for them. And, indeed, to make Christ only a martyr, is to place his death upon a level with that of others in that noble army who have sealed the testimony of Jesus with

their warmest blood ; and in this view of the death of Christ, there would be nothing to distinguish it from that of a Cranmer and a Latimer. And to make it only an example, is still placing it upon the same low footing. ‘ Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Ye have heard of the patience of Job.’ James v. 10, 11. But surely Christ died for us, and to effect our salvation, in a way that none else ever did, or ever can. He died under the heavy load of our guilt, ‘ and was offered to bear the sins of many.’ Heb. ix. 28. And ‘ himself bare our sins in his own body on the tree.’ 1 Pet. ii. 24. And ‘ is the Lamb of God, that taketh away sin.’ John i. 29. And ‘ he suffered once for sins, the just for the unjust, that he might

bring us to God.' 1 Pet. iii. 18. Hence he is said, to be 'wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace was upon him:' and 'the Lord laid on him the iniquity of us all,' made all that guilt, which we had contracted, by a legal charge to meet on him; and in consequence of this, 'it pleased the Lord to bruise him, and to put him to grief: and he made his soul an offering for sin, poured out his soul to death, and bare the sins of many.' Isa. liii. 5, 6, 12. And 'God did not spare his own Son.' Rom. viii. 32. These passages plainly imply that Christ was substituted in his death to bear the guilt and punishment of sin, that he might make satisfaction to the justice of God for it.—Of the like import are those expressions, that 'Christ our passover is sacrificed for us,' 1 Cor. v. 7; that 'he

gave himself for us an offering and a sacrifice to God,' Eph. v. 2; and 'gave his life a ransom* for many,' Matt. xx. 28; and 'gave himself a ransom† for all,' a vicarious price for their redemption and salvation. 1 Tim. ii. 6. And he was a 'merciful and faithful high-priest in things pertaining to God, to make reconciliation‡ for the sins of the people.' Heb. ii. 17. And, again, 'he shed his blood for many for the remission of sins.' Matt. xxvi. 28. And for sin, that is, by a sacrifice for sin, 'he condemned sin in the flesh,' Rom. viii. 'And once in the end of the world he appeared to put away sin§ by the sacrifice of him-

* Αὐτρον.

† Ἀντίλυτρον.

‡ Ἰλάσκεθαι.

§ Εἰς ἀθέτησιν ἁμαρτίας. Ἀθέτησις, when applied to a law, signifies the abrogation of it; when applied to sin, signifies the cancelling all its power for condemnation; or, as one has expressed it, 'the wiping out the score, and reducing matters to that pass, that an action will no longer lie against us.'

self,' Heb. ix. 26.—He is likewise said to be 'made a curse for us,' bearing himself that *curse*, that penal vindictive wrath of God which was due to us for sin, 'that he might redeem us from it;' 'all our debt was in the curse of the law which he wholly underwent,'* Gal. iii. 13. And God is said 'to set him forth to be a propitiation through faith in his blood; to declare his righteousness,† the rectitude of his

* Dr Owen's Death of Death.

† So the word *δικαιοσύνη* properly signifies, and in this sense is frequently used. See 2 Thes. i. 5, 6; 2 Tim. iv. 8; Rev. xv. 5, 6, 7, and xix. 2. Grotius, to evade the force of this text in favour of the doctrine of Christ's satisfaction, would have it translated *goodness* or *bounty*; and in support of this, refers to several passages where the word צדק or צדקה is so rendered by the LXX.; 'which, as we deny not,' says Dr Owen, 'that in some places in the Old Testament, where it is used by the LXX., it doth, or may do so, so we say here, that sense can have no place, which nowhere is direct and proper: for the thing intended by it in that sense, is expressed before in these

nature, or his punitive justice, ‘for the remission of sins that are past; that he might be just, and the jus-

words *δωρεάν τῇ χάριτι αὐτοῦ*, and is not consistent with that that follows, *εἰς τὸ εἶναι αὐτὸν δίκαιον*, which represents God as he is *δίκαιος κριτής*.’—Owen’s Vindic. Evangel.

Mr Locke has offered another exposition of these words, and by the *righteousness* here spoken of, understands the righteousness of God in keeping his word with the nation of the Jews, notwithstanding their provocations; or, as he explains it more fully in his notes on verse 5, to which he refers, God’s *faithfulness* in keeping his promise of saving believers, Gentiles as well as Jews, by righteousness through faith in Jesus Christ. But this seems to be as ill supported as that of Grotius; for I cannot find one single passage in the whole New Testament, where *δικαιοσύνη Θεοῦ* is used in this sense. Most certainly it is used in a very different sense in this context, ver. 21, 23, and throughout this epistle, where, it always signifies, either the righteousness by which we are justified, or that perfection of God which makes such righteousness necessary to our justification. In the former sense it is used, chap. ix. 30, 31, and chap. x. 4. And both these senses seem to have a place, chap. x. 3, where the word is used twice in one verse. And as to the sense which it bears in the 5th verse of the third chapter, which is the only passage that Mr Locke refers to in support

tifier of him that believeth in Jesus,' Rom. iii. 25, 26. And, once more, in the emphatical expression of the apostle, 2 Cor. v. 21, he is said 'to be made of God sin for us, when in himself he knew no sin;' not *made sin* by way of inherency, or by any infusion of the taint and pollution of sin, but by a legal imputation of its guilt, our sins being charged upon him as our substitute, and under that view satisfaction exacted for him, as if they had been his own. I know what the Socinian

of his opinion, it is evidently to be understood there of the justice of God, that perfection which is manifested and displayed in punishing the sin and unrighteousness of men; the sense it likewise bears in the text under consideration. Not to add that the apostle speaks here of the remission of the sins of particular persons, even of all that died in faith under the dispensation of the Old Testament, and not of the remission of the sins of the Jews nationally considered, as Mr Locke is obliged to understand it consistently with his sense of the text. Compare Heb. ix. 15.

evasion is, that Christ's being *made sin* signifies no more than his being reputed and esteemed a sinner, and treated as such in the eye of the world. But surely nothing can be more empty and trifling than this; for besides the impropriety and absurdity of this exposition of the phrase, that *to be made sin by God* (for what is here said of Christ, is spoken of as the act of God) should mean no more than being reputed a sinner by man, the text itself, by stating *sin* in opposition to *righteousness*, is its own best interpreter. After the same way and manner in which we 'are made the righteousness of God in him,' was he 'made sin for us.' Our being made the 'righteousness of God' is not, as a learned writer notes,* that we are righteous in the opinion and esteem

* Hoornb. Socin. Confut., tom. ii.

of the world, but that in a law sense we are constituted and considered as righteous in the sight of God; so, therefore, his 'being made sin,' is not that the world reputed him a sinner, but that he was legally and judicially charged with our sins, and bore the full and proper punishment of them. And this is sometimes said to be 'for many,' for 'his church, his people, his sheep,' all that were given him of the Father in that eternal covenant and compact, which I mentioned before, in which the grand scheme of our redemption was adjusted through all the periods of it.

We cannot but observe, in the several passages that I have referred to, that those expressions are used and applied to the death of Christ, which import a real substitution, and by which the nature of piacular sacrifices was all along de-

scribed. And, indeed, the strongest sacrificial phrases are used to set forth the nature and ends of the death of Christ; 'so that we must conclude that either his death was a propitiatory sacrifice, or else we must despair of finding out the meaning of anything that can be expressed by words.' And a celebrated writer,* who seems to have examined this argument with a peculiar niceness and care, has observed, 'that the apostles of the New Testament have not left one single phrase that belonged to sacrifices in the Old Testament, which they have not applied to the death of Christ in the New.' This argument would receive yet further force

* See this argument placed in a strong light, and pursued to a just length, in Bishop Burnet's four discourses to his Clergy; of which what is said in his exposition of the Articles seems to be but an abridgment.

by considering, that the sacrifices under the law, especially the expiatory ones, were but types and figures of the sacrifice of Christ; and that the several rites and usages that were appointed to be observed about them, still referred to something in him, in which they had their proper accomplishment.* I might add, what has been observed with great force, that as the apostle used many of these sacrificial phrases in an epistle that was purposely written to the Jews or Hebrews, to inform them of the true nature and design of the death of Christ, to whom such phrases were familiar, and their meaning well known; we cannot suppose but that he used these phrases in their common and proper sense; consequently, that Christ's death, must be as true and

* Vid. Outram de Sacrific., lib. i. cap. 18, et passim.

real a sacrifice, as any under the law, as it was of dignity and efficacy superior to them all. Without supposing this, we must make the apostle to be one of the most weak and absurd writers that ever was, or else that his design was not to instruct but to confound his readers.

And this accounts for all the weight and terribleness of Christ's sufferings, and for that astonishment of soul that seized him at their approach. This made him so much deprecate the bitter cup, and pray with so much earnestness, that if it were possible it might pass from him. 'And he went a little farther, and fell on his face, and prayed, O my Father, if it be possible, let this cup pass from me,'—Matt. xxvi. 39. And the apostle speaks of his 'offering up prayers and supplications, with strong crying and tears,' and of his 'being

heard in that he feared.' Heb. v. 7. This made him in the garden, when preparing for his last sufferings by retirement and prayer, 'sweat as it were great drops of blood falling down to the ground,' Luke xxii. 44; and, when he saw the storm thickening, cry out, 'My soul is exceeding sorrowful, even unto death,' Matt. xxvi. 39. And when hanging upon the cross in yet greater distress, 'My God, my God, why hast thou forsaken me?' Matt. xxvii. 46. Blessed Jesus! thou hadst no sin of thine own for which to suffer and to answer, for surely the eternally loved Son had never done anything for which his Father's bowels should be estranged from him; and it is a thought infinitely unworthy of the Saviour, to suppose that he was filled with such horror and astonishment of soul, merely at the prospect of under-

going a violent and bloody death when so many of his followers have embraced a stake with joy, and with the greatest firmness of mind met death, when it has been clad with its utmost terrors. But here, O most compassionate Saviour! is the miracle and mystery of thy death and love; when we see thee bleeding, it is for our sins; when we see thee groaning, it is under their weight; when we see thee crying out under the hidings of thy Father's face, it is sin that has drawn the thick cloud between thee and him. This sharpened the arrow that pierced the Redeemer's bosom, and mingled so much bitterness with his cup. The law found him in the sinner's place, and then 'God spared not his own Son.' Justice found him charged with the sinner's guilt, and then it stirred up all its wrath: 'Awake,

O sword, against my shepherd, against the man that is my fellow.' Nor did it withdraw its terrors till he could say, 'It is finished;' 'so he bowed his head, and gave up the ghost.' John xix. 30. Such plentiful evidence have we through the whole scripture, that what Christ did and suffered was in the room and stead of his people, as charged with their guilt, and that he might make satisfaction to the justice of God for their sins.

And this fully removes an objection that has been often made against the doctrine of Christ's satisfaction,—that such sufferings could not be agreeable to the justice of God, which forbids us to suppose any person perfectly innocent capable of being punished. 'We must be careful upon this occasion (to borrow the words of an

eminent writer),* to remember the difference there is between the same person, when considered abstractedly, or by himself, and when sustaining the character or representation of others: since such a one's innocence, though it render him incapable of punishment strictly so called in the former of these respects, yet hinders not at all why he may not be a just and proper object of it in the latter. The reason is, because then the law no

* See Stanhop's Sermon's at Boyle's Lecture, Serm. v. second year. I have chosen to return an answer to this objection, in the words of a writer of principal note in the Established Church, not only because it is just and solid, but because it expresses all that is intended by those phrases—'that Christ was the federal head and representative of his people; that he stood in their law place; and that there was in the eye of the law an exchange of persons between Christ and them;' which some have been so ready to except against; and upon the footing of such representation it is, that our best writers have defended the doctrine of Christ's satisfaction against the Socinians.

longer looks upon his private, but altogether upon his representative capacity ; and, consequently, if they in whose place he stands be guilty, the recompense due to that guilt is now devolved upon their proxy.'

And what a foundation does this lay for the imputation of Christ's righteousness to us ? He wrought it out under the character of the surety of his people ; as their substitute, and strictly and properly in their room and stead. It was designed to be theirs, and, in the intention of him that wrought it out, was wrought out with this view. We cannot tear this truth out of our Bibles, without tearing them in pieces, and defacing the whole system of truths contained in them.

And now that we have gone over the scripture proofs and evidences of this important truth, which we

have found to be so express and numerous, that it is hardly possible to deny the satisfaction of Christ, without shaking the credit and authority of revelation itself; let us pause a little and examine, what there is in this doctrine, that it should give such great offence to the world, and that such fresh clamours are daily raised against it.—Is it that God insists upon any satisfaction at all? But is there, then, no regard due to the sacred rights of justice? Or is it any ways unbecoming the supreme and righteous Judge of the world, to express a concern for the honour of his own laws and government? If it was not unbecoming him to make laws for the government of his reasonable creatures, can it be unbecoming him to see to the execution of those laws, and that the honour

and authority of them be maintained and vindicated?

Is it, that the guilt of sin is transferred from the sinner, the original offender, to the surety, and that in consequence thereof an innocent person suffers? But how agreeable is this to the sentiments of all mankind, that in some cases and circumstances, and where a wise and good end may be answered thereby, one good person should bear the guilt and punishment of another? And whence is it but from this principle that the practice of vicarious sacrifices has so universally obtained? And as for the sufferings of an innocent person; was not the glorious person in the case before us, one that was *sui juris*, absolute Lord of his own life, who therefore had power to lay it down and power to take it up again, and this not only by grant from

the Father as Mediator, but independently and originally as being himself God in his higher and superior nature? And did he not lay it down by his own consent, and in consequence of obligations that he freely came under? And were not the ends that were proposed to be answered hereby the most valuable and important, the promoting the glory of God, and the effecting the salvation of sinners? And as he resigned his life by his own free consent, did he not take it again with circumstances of great honour in his resurrection, so rolling away all the reproach and shame of the cross, as asserting his own supreme power as Lord of life and death?

Or is it, that the glory of the divine perfections suffers, and is obscured by such satisfaction? But which, I pray, of the perfections of

God is in danger of suffering by this scheme? Not his justice, all whose demands are answered to the full; not his holiness, for never was there so high and awful a display of God's most perfect holiness, and irreconcilable hatred of sin given to the world before, nor ever can be given again; not his truth and faithfulness, for rather than that the threatening gone out against sin should not be executed, it shall be executed upon the Son of God himself. But I suppose it will be said, that this doctrine leaves no possible room for the exercise of grace, for what room can there be for the exercise of grace, where full satisfaction is given? One cannot help thinking persons hard put to it to find an ill side to this doctrine, when they make this objection against it. For what can it be but an instance of the highest and most

astonishing grace, for an offended God himself to provide and appoint one to make this satisfaction, and one that was of such dignity in himself, and so dear to the Father? And in consequence of this, to subject him to sufferings and death itself, and all this for the sake of guilty, sinful man, and to open up a way for his redemption and pardon, consistently with the honour of God, when he might have exalted the glories of his law and justice in his everlasting destruction. The pardoning sin in such a way, and under such circumstances, is not only an act of grace, an act of pure and unmerited grace to the sinner, but even in itself an act of higher grace than if it had been pardoned by mere and absolute sovereignty, without any satisfaction at all. In this the scripture places the emphasis of the love of God. 1 John

iv. 10: 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' John iii. 16.

'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' It is, indeed, the peculiar glory of this doctrine, that it unites in the fullest harmony all the honours of the highest justice and of the richest grace; and shows God in one and the same view, the most awful and the most amiable Being, a strict Judge and a forgiving Father, a righteous Law-giver and a merciful Sovereign, in the scripture style, a 'just God and a Saviour.'

Or, again, is it, that so glorious a person as the Son of God is substituted to make this satisfaction? and that, in consequence of this,

the satisfaction given is so complete and full? But when the work was so important in itself, and the difficulties that attended it so great, can he be of too great dignity, who is appointed to undertake and accomplish it? The greater he is, the firmer foundation we shall have for our faith and hope in him; or can the satisfaction that is made to the law and justice of God be too complete and perfect? Besides, that it were, as an excellent writer* expressed it, ‘manifestly more *honourable*, and worthy of God, not to have exacted *any recompense at all*, than to have accepted, in the name of a sacrifice, *such as were unproportionable*, and *beneath the value* of what was to be *remitted* and *conferred*. What had been lower must have been infinitely

* Howe.

lower: let any thing be supposed *less than God*, and it falls *immensely* short of him. Such is the distance between *created being*, and *uncreated*, that the *former* is as *nothing* to the *latter*; and, therefore, bring the *honour* and *majesty* of the *Deity* to any thing *less* than an *equal value*, and you bring it to *nothing*. And this had been quite to lose the design of insisting upon a recompense, it had been to make the Majesty of heaven *cheap*, and depreciate the dignity of the divine government, instead of rendering it *august* and *great*.'

Or, once more, is it, that God does not accept of the sinner's repentance, (as some have pleaded that he has,) accept of that without looking farther? But what is there in the sinner's repentance that is worthy of God's acceptance, considered as the supreme and

righteous Governor of the world? What is the sinner's repentance, but an acknowledgment of his guilt and demerit at the hands of an offended God, and a reproaching himself with his former madness and folly? And be it the best that the sinner has, what proportion is there in this to the evil of sin, as committed against God, and to the honour of his law and government which have been insulted and invaded by him? Or can it be supposed in all cases, and under all circumstances, that it is fit, that the sinner should be pardoned upon his repentance alone, without farther recompense, or without ever suffering the legal punishment of his offence, notwithstanding his repentance? How were it possible, upon this footing, to maintain the honour and authority of any government at all? As the forementioned

writer* remarks, 'How strange a *maxim of government* would that be:—"That it is never fit an offender, of whatsoever kind, should be punished, if he repent himself of his offence!" and surely if ever, in *any case*, somewhat else than repentance be fitly insisted on, as a *recompense* for the violation of the *sacred rights of government*, it may well be supposed to be so in the *case of man's common delinquency* and revolt from God much more.'

Or, finally, is it, that this doctrine has an unfriendly aspect upon the interests of holiness, and does, as some have charged it, sap the foundations of all morality? But what room can there possibly be for such a charge as this against a doctrine that is apparently formed with every tendency to fill us with

* Howe.

the warmest sense of the love of God, at the same time that it gives us the most awful and affecting view of his justice and holiness? a doctrine that shows sin to be in the highest degree opposite to the righteous nature and holy will of God, nor points out any way for the pardon of it, but what will not suffer us to forget the dreadful wrath that is due unto it; in one word, a doctrine, that whilst it directs us to the fullest satisfaction in the death of Christ for the guilt of sin, impresses in the strongest manner the necessity of that faith which purifies the heart, and is the living and active principle of all holiness and obedience. If we thus examine the doctrine of satisfaction on every side and in every view, it will appear worthy of God, and calculated to answer the noblest purposes, both with respect to the glory of God,

and the interests of our faith, holiness, and comfort. And it will be then time enough to think of parting with this essential article of revealed religion, when those that have opposed it with so much bitterness have wrested our Bibles out of our hands, and substituted in the room of it a scheme of religion, that gives us nobler views of God, contains more powerful motives to holiness, and lays a firmer foundation for the pardon of sin, and the hope of eternal life, which they never yet did, and I am fully persuaded never will nor can.

IV. God, the supreme Judge, is fully satisfied with this righteousness as a proper provision for his own honour, and accordingly hath declared his acceptance of it.

This lays a yet farther ground

for the imputation of it to us. The honour of God is fully provided for in it, and he can now be 'a just God and a Saviour; just, and the justifier of him that believeth in Jesus.' There is no dispensing with the honour of the law, no receding from the sacred rights of justice. The righteousness which Christ fulfilled as the surety of his people, is just such as the law and justice of God required it to be.

Accordingly, God hath in all manner of ways declared his acceptance of it. 'Christ loved the church, and gave himself for it, an offering and a sacrifice to God for a sweet smelling savour.' Eph. v. 2. God smelt, as is said of Noah's sacrifice, Gen. viii. 21, 'a savour of rest' in the sacrifice of Christ. From an inconceivable eternity he was in this view the great object of the Father's delight. 'Then was I

by him, as one brought up with him : and I was daily his delight, rejoicing always before him.' Prov. viii. 30.

With what pleasure does he speak of him in prophecy long before his appearance : 'Behold my servant whom I uphold, mine elect in whom my soul delighteth?' Isa. xliii. 1.

When he was actually manifested to the world, and going forward in his great work, with what solemnity does God proclaim, 'This is my beloved Son, in whom I am well pleased?' Matth. iii. 17. And

when he had payed down his life in an accursed death, which was all that the law could insist on, how does God himself knock off the fetters of the grave, throw open the prison door, and in his resurrection give him a public and solemn acquittance? As the prophet observes, 'he was taken from prison and from judgment.' Isaiah liii. 8.

He was released and discharged from the prison of the grave, in full evidence that he had payed the whole debt which he had taken upon himself, and that God had accepted the payment at his hands. The apostle makes a particular remark upon this. Acts ii. 24. 'Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it;' not possible, as it is not just or righteous that the prisoner should be kept longer in prison, who hath fully satisfied every demand that the law hath upon him. The resurrection of Christ, therefore, was an open and authentic acknowledggment, that God, considered as the supreme Rector and Judge of the world, acquiesced in the death of Christ, as a full, proper, and perfect satisfaction for sin. And in this light

the apostle considered it, as being the immediate foundation of our justification, or the virtual and fundamental justification of all the elect, as some have properly enough called it. Rom. iv. 25. 'Who was delivered for our offences, and raised again for our justification.' And this, I conceive, gives us the proper sense of that expression, 1 Tim. iii. 16, where Christ, who was 'God manifest in the flesh,' by his dwelling among us in our nature, is said to be 'justified in the spirit,' being openly and solemnly acquitted and absolved as the Head of the church, and as having made full and complete satisfaction to divine justice, in his resurrection, which was performed by the powerful agency and operation of the Spirit. Rom. i. 4.

And it is with regard to his having received such full satisfaction

to his justice, and accepted the atonement in the death of Christ, that God is represented as acting under the peculiar character of a 'God of peace,' in his raising Christ from the dead. Heb. xiii. 20. 'Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant.' The words of our excellent commentator* upon this passage are very remarkable. 'Christ, as the great Shepherd of the sheep, was brought into the state of death by the sentence of the law, and was then led, *recovered*, and restored by the God of peace.—The law being fulfilled and answered, the sheep being redeemed by the death of the Shepherd, the *God of peace*, to evidence that peace

* Dr Owen.

was now perfectly made, by an act of sovereign authority brings him again into the state of life, in a complete deliverance from the charge of the law.' What a delightful view does this give us of the resurrection of Christ! A risen Saviour, a reconciled God! How safely may we trust in the one, and with what humble hope apply to the other for pardon and every blessing? Thus the apostle argues, when pointing us to the resurrection of Christ as the proper foundation of our faith. 1 Cor. xv. 17, 20. 'And if Christ be not raised, your faith is vain; ye are yet in your sins.—But now is Christ risen from the dead, and become the first-fruits of them that slept.' He is risen, and our faith may rise with him in the assured and joyful expectation of every blessing which, as the surety of his people, he pur-

chased in his death for them; whereas, had he continued under the arrest of death, what sufficient foundation could we have had for our faith in him, or indeed what foundation at all?

Finally, as God raised him from the dead, in evidence that he had fully satisfied his justice, and perfected the work of our redemption, so he received and welcomed him to glory, and this completes the evidence hereof. For Christ, when he went to heaven, entered it as the Surety and Redeemer of his people, must therefore enter upon the footing of his having done all that was necessary for their redemption and salvation. And in consequence hereof, how was he, as Mediator, crowned with the highest honour, and invested with the fullest power, that he might be in every capacity to perfect the designs of his grace?

And this leads us into the true meaning of that remarkable text, John xvi. 10, where Christ promises his Spirit, to 'convince of righteousness, because,' says he, 'I go to the Father, and ye see me no more.' In Christ's 'going to the Father,' that is, in his ascending and being welcomed into his immediate presence in glory, the Spirit *convince*s not only of the righteousness and innocency of Christ's person, but that there is in him a perfect and sufficient righteousness for the justification of his people, such as the Father approves of, and does, and will eternally acquiesce in. And when it is added, 'ye see me no more,' that clause seems to have a peculiar emphasis in it, and to direct us to that sense of the foregoing words which I have mentioned. The high priest under the law, when he had finished his work, slain the

sacrifice, carried the blood of it into the holy of holies, sprinkled it towards the mercy-seat, and so made the fullest expiation for sin which that dispensation would admit of, *was seen again*. He came out of the holy of holies, and upon the return of the year *was seen* to go in again. But our Lord Jesus, our ‘great High Priest over the house of God,’ having by the one oblation of himself made full atonement for sin, and been accepted of God in it, *was seen no more*; he did not, as he needed not, return to add anything to the *one sacrifice* of his death, to make it more complete and perfect than it was: ‘For this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.—For by one offering he hath perfected for ever them that are sanctified.’ Heb. x. 12, 14.—As the apostle in the foregoing chapter,

when shewing the superior excellency of the priesthood of Christ to that of all the priests under the law, represents his entering once into heaven, as an evidence of the complete virtue of his death for the expiation of sin, and the redemption of his people. Heb. ix. 11, 12. 'But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.' And this is of so much importance to establish our faith in the sufficiency and acceptance of the *one sacrifice* of the death of Christ, that he brings it over again in the most express manner, in the 24th, 25th, and 26th verses of the same chapter. 'For

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others (for then must he often have suffered since the foundation of the world): but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.'

I would add hereto, that I cannot but think, that this is what the apostle designed to suggest, Heb. viii. 4, when, describing the priesthood of Christ, as having everything in it that was of necessary use in the priesthood under the law, he adds, 'that if he were on earth he should not be a priest, seeing that there are priests that offer gifts

according to the law.' Nor that we are to confine Christ's priesthood to what he transacts in heaven, in exclusion of the great and important acts of it which were completed in the oblation of himself upon the cross; as the Socinians do, who deny the doctrine of satisfaction, own no oblation of Christ, but what is made in heaven; we must shut our eyes against the most glaring light of scripture, to exclude Christ's shedding his blood upon the cross from being a part of his priestly office. But when the apostle says, that if Christ 'were on earth he should not be a priest,' his meaning is, either, that if he had always remained on earth without going to heaven at all, we should have wanted one great evidence, which we now have, that he had offered up a perfect and acceptable sacrifice to God, conformably to what

was done by the priests under the Jewish dispensation ; or else, that he could not have entered upon the full discharge of his priestly office, one branch of which lies in making intercession for his people,* as it was a known part of the ministry of the high priest, when he carried the blood of the sacrifice on the great day of atonement into the holy of holies, to sprinkle it before the ark, and so to offer it up with the prayers of the people, and to intercede for them. But now being entered into heaven, he hath, as the Jewish priests had under the law, something to offer; for what is Christ's intercession, but the presenting or exhibiting the merit of his death and sacrifice on the behalf of his people? And as the prevalence and success of Christ's

* Vid. Limbor. in loc.

intercession depend so much upon the excellency and efficacy of his sacrifice, what a clear and evident proof is this, that the death of Christ was a proper and perfect satisfaction for sin, and that God accepted it as such, for otherwise would it be the ground and plea of his intercession? And this very blessing, which the believer enjoys in virtue of Christ's intercession, will at the same time be an evidence of the value and efficacy of his death, and of its acceptableness to God. And so the apostle, in the seventh chapter of this epistle, he represents Christ as a priest of a superior order to Aaron; 'not made after the law of a carnal commandment, but after the power of an endless life; a priest,' as he styles him, 'for ever after the order of Melchizedec,' and that 'hath an unchangeable priesthood,' that nei-

ther needs nor admits of a successor. When he comes to give us the proper inference from these several representations, he does it in establishing his complete and absolute all-sufficiency to save. 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' The priesthood of Christ drew into it everything that was valuable and important in the priesthood of Aaron and Melchizedec, and in some things differed from them both, particularly in this, that 'he offered himself;' as the apostle farther observes, verse 27, 'who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once when he offered up himself.' He was himself both priest and sacrifice; and such a sac-

rificer offered up by such a priest, and whose virtue is renewed, as it were, in his intercession, how acceptable must it be with God, and how effectual for the expiation of sin, and for the perfected salvation of all that apply to God in and through him! He may ask what he will, he can ask nothing but what he hath purchased, and shall never be denied. In short, by Christ's sacrifice offered up upon the cross, atonement was made; and by Christ's sacrifice presented to God in heaven, the atonement is applied and made effectual for all the purposes for which it was designed. Hence the apostle, when speaking of the security which the elect have in the death of Christ from condemnation, puts a much rather upon it, when he comes to look to his resurrection, ascension, and intercession. Rom. viii. 34. 'Who is he that condem-

neth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.'

I have been the more particular in tracing out the apostle's way of reasoning, when representing the efficacy and acceptableness of the death of Christ for our pardon and justification, because the more we examine into it, with the more force and beauty it will appear; whilst we shall see at the same time, how the securing and perfecting these blessings was uniformly carried on, with the full acceptance of God, through all Christ did and suffered on earth, and is still doing in heaven. And now, to bring what has been offered upon this head to a point; has God, considered as the supreme Lord and Judge of all, so many ways testified his acceptance of Christ's righteousness, as a full

provision for his own glory, and every way effectual for the purposes for which his children want it, what a firm and sure foundation must this lay for its being imputed to us, and for our receiving the full advantage of it? If it were not accepted of God, in vain do we plead it and trust in it. But God's acceptance and approbation concurring, the believer has as full a claim in it, and it is as much his for his pardon and justification, as if he had himself wrought it out.

Thus far, then, we have advanced, and I hope made good our ground: that Christ wrought out this righteousness in pursuit of solemn covenant-transactions between him and the Father from eternity; that it was a righteousness wrought out in that nature that sinned, and which he purposely assumed, that he might be in a capacity to work it out;

that, appearing in our nature to work out this righteousness, he did what he did, and suffered what he suffered, strictly and properly in the room and stead of his people, as their Surety and Representative; and that God, the supreme and eternal Judge, is fully satisfied with this righteousness as a sufficient provision for his own glory, and accordingly hath declared his own glory, and acceptance of it. And what now can be farther wanting to make this righteousness ours for all the purposes for which it was designed, but that there be a way appointed of God in which to receive it, and that we receive it that way?

V. *That, as there is a way appointed of God in which to be interested in this righteousness, which is that of faith, so upon believing*

we come to have an actual and personal interest in it.

There is a way appointed by God, in which we may be interested in this righteousness, and that faith is that way, is the express and uniform language of the whole scripture. 'The righteousness of God is revealed from faith to faith,—and is by faith of Jesus Christ unto all, and upon all them that believe.—God hath set forth Christ to be a propitiation through faith in his blood, that he might be just, and the justifier of him which believeth in Jesus. The scripture foresaw that God would justify the heathen through faith,—and being justified by faith, we have peace with God.' Agreeably to this method and appointment of grace, faith is said to 'receive the gift of righteousness,' Rom. v. 17, and 'to receive the

atonement,' verse 11. The righteousness by which we are justified, was wrought out long ago: it was perfected in Christ's death, and evidenced to be perfect in his resurrection, when Christ was acquitted and discharged as the Head and Representative of his people; but it actually terminates upon the soul at the time and in the way that God hath appointed, which the scripture uniformly declares to be that of believing.

Hence, when a sinner is brought under the power of divine grace, working faith in him, to receive, to apprehend and apply this righteousness, such a sinner is actually and personally justified. And this the apostle, after a long disputation about it, brings in as the grand establishment of the gospel. Rom. iii. 26. 'Therefore we conclude that a man is justified by faith, without

the deeds of the law.' Seeing, as he farther adds, verse 30, 'It is one God which shall justify the circumcision by faith, and the uncircumcision through faith.' I shall add no more testimonies to the many I have already produced upon this head, than that one passage, Phil. iii. 8, 9, where the apostle is professedly describing the righteousness by which he was justified, and the way in which he was interested in it. 'Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.' Where the

apostle, first, most plainly excludes every other righteousness but that of Christ for his justification ; every other righteousness was with him no better than *loss* and *dung*, what he rated as nothing worth, and could not, without utmost hazard to his soul, trust in for his justification. Secondly, he most plainly distinguishes this righteousness from that faith whereby we receive ; describes it therefore to be ‘ that righteousness which is through the faith of Christ ; ’ and, that we may not be mistaken in a point of such vast importance as the righteousness by which we are justified, brings it over again, ‘ the righteousness which is of God by faith ; ’ as plainly shewing, in the third place, how this righteousness is made ours, namely, by believing. Nothing can be more express, ‘ the righteousness which is of God by

faith;’ God imputes it, and faith receives, and so, according to the constitution of the gospel, we come to have an actual and personal interest in it.

And this, in its place, is as necessary as any thing I have already mentioned. What avail all the riches of grace that are lodged in the covenant, if they are not made mine in the way that God hath appointed? A beggar is not rich by his benefactor’s design, unless his bounty be received; nor a criminal clear in the eye of the law, merely because his prince may have gracious intentions towards him. As it was in the known instance of the passover, it was not enough that the blood was shed, but it must be sprinkled; ‘and the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you.’ God

sits judge of every man's state in his word, and there he declares, on the one hand, that 'he that believeth not is condemned already;' and on the other, and 'by him all that believe are justified from all things.' Agreeably to this, the apostle, when stating the way and manner of our justification upon the plan of Abraham's, tells us, 'that it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed if we believe.' Rom. iv. 23, 24. 'Look,' says good Mr Flavel, 'as the sin of the first Adam could never hurt us unless he had been our head by way of generation; so the righteousness of Christ can never benefit us, unless he be our head by way of regeneration.' It is by a real and living faith, such as is the work of the Spirit in regeneration, that we are united to

Christ, and made vitally one with him, and thus he 'is made of God unto us righteousness;' that righteousness, which he wrought out for us, comes to terminate upon us for our actual and personal justification.

And what is there that can possibly be supposed to preclude the necessity of faith in Christ for our justification? or that should make our justification antecedent to it? Shall the decree and purpose of God do this? God decreed from all eternity to glorify as well as justify the elect; are they therefore glorified from eternity? He decreed from eternity to deliver them from the power of darkness, and translate them into the kingdom of his dear Son; are they therefore from eternity delivered from the one, and translated into the other? He decreed from all eternity to make Christ a curse for his people, that

he might redeem them from the curse; was he therefore from eternity actually made a curse? 'The consequence is good from the divine purpose, to the futurity of any thing, and the certainty of its event, not to its actual existence. As when the Lord in the beginning went actually to make the world, there was no word, so when he comes to bestow faith, and actually to justify a man, until he hath so done, he is not justified. The truth is, no purpose of God, no immanent eternal act of his will, doth produce any outward effect, or change any thing, in the nature and condition of that thing, concerning which this purpose is; but only make the event and success necessary in respect of that purpose.'*

But it will be said, there was

* Owen's Death of Death.

more than a decree or purpose in the case; there were covenant-transactions between the Father and Son from eternity, in which Christ engaged, as the Surety of his people, to redeem and justify them. True, so there was a covenant-agreement between the Father and Christ, that he should be made a curse for this purpose; but will any venture to say that Christ was actually made a curse from eternity? Besides, it was as much a part of this covenant, that God should justify sinners in a way of believing, as that Christ should suffer and satisfy for them. 'By his knowledge,' or by faith in him, 'shall my righteous servant justify many; for he shall bear their iniquities.' Isa. liii. 11.*

* This text contains the fullest and most explicit account of the nature and terms of the covenant between the Father and Son, perhaps of any in the whole scripture. And we learn from it, that it was

I have often, indeed, been greatly at a loss in my own mind, what should induce persons, that profess a value for the gospel scheme of justification by the free grace of God through Christ, to fall into a way of stating the date of it, that seems to have so little foundation in the word of God. Is it from a desire to make this great blessing of the covenant the more secure, that some have represented it as always past, past from eternity? But can any thing be more secure than what stands upon the immovable foundation of the purpose of God, the eternal covenant between the Father and Son, and the merit and efficacy of the blood of Christ?

as much an article in this covenant, that we should be justified *by the knowledge* of Christ, or by faith in him, as that he should take our sins upon himself, and die to make satisfaction to divine justice for them.

Or does any blessing that is so supported stand in need of any imaginary schemes of ours to make it more secure? Or is it from a concern to maintain the honour of Christ's Headship? But is there not full provision made for the honour of that in the certain justification of the elect in the time and way that God hath appointed? Rather we should fear, lest we weaken and dishonour it, by laying more upon it than it was designed to bear, or, in the nature of things, can bear. Or is it, that those who partake in this blessing may derive the richer comforts from it? But even they who contend the most warmly for justification from eternity, will own that it is only upon believing, and in a way of believing, that the least degree of comfort can be derived from it? Or is it from a desire and concern to

raise the honour of free grace to the highest pitch? A noble sign this; nor can that grace to which we are so much indebted, and upon which all our hopes rest, be too great in our eye. But we should fear, lest, under the pretence of exalting grace, we should introduce those principles that are inconsistent with the great scheme that is carried on by it. The way of our justification by faith is so far from abridging or obscuring the grace of God, that it is the highest illustration of it; as the apostle instances, Rom iv. 16: that 'therefore it is of faith, that it might be by grace.' Grace will accomplish its designs in its own way, and no other; and what that way is, is laid down in words too strong to be perverted, and too plain to be misunderstood.

But what is still more surprising is, that there are those who will

have all that the scripture says so plainly and expressly of justification by faith, to mean no more than a manifestation of our justification. But this is a notion loaded with too many absurdities, to need many words to confute it. If that justification by faith, of which the scriptures treat so fully, were only a manifestation, it must be so either with respect to God, or with respect to others, or with respect to ourselves. It cannot be understood of a manifestation with respect to God; for 'known unto God are all his works from the beginning,' and he needs no act of ours in time to make our justification more manifest to him than it was from all eternity; nor can it be understood of a manifestation with respect to others; for so it is not by faith alone, but rather by works, according to the apostle James's challenge, 'Shew

me thy faith,' and so thy justification, 'without thy works, and I will shew thee my faith,' and so my justification, 'by my works.' James ii. 18. Nor, finally, can it be understood of a manifestation of our justification with respect to ourselves; for then all that believe would know that they are justified; but how contrary is this to the experiences of the saints, and to the scriptures, which often describe a 'child of light walking in darkness, and having no light?' Isa. i. 10. Besides, that this would make our justification the most wavering, pendulous, uncertain thing in the world; whereas justification is a stable, fixed, permanent blessing, and which, where it has passed according to the tenor of the covenant, abides unchangeably the same. Once more, the scripture most plainly excludes all

our own inherent righteousness, and works of every sort, from all agency and interest in that justification which is by faith; but will any say, that all the graces of the Spirit, and duties of gospel-obedience, are excluded from being of any use in the manifestation of our justification? Finally, what is it that the Spirit convinces of, when he comes to work faith in the soul? Is it not, that we are 'children of wrath by nature?' Is it not, that, antecedently to our believing in Christ, and till by faith we have received him, we are in a state of guilt and condemnation? We must therefore be in such a state, unless we will make all these convictions of the Spirit, by which such great and important purposes are answered, to be mistakes and delusions.

But, perhaps, I have said too

much of this ; for one can hardly guess what persons mean, when they offer this as a proper explication of the great and important doctrine of justification by faith, and would persuade us, that when the apostle sets himself so carefully to state and explain this doctrine, to open it out in its glory, and to vindicate it from the many objections that were raised against it by the Jews on one hand, and a great number of false teachers in the Christian Church on the other, all he contends and pleads for, and would establish, is no more than a manifestation.

VI. *The sinner being thus interested in the righteousness of Christ, is henceforth esteemed perfectly righteous in the sight of God, and is so; not indeed in any righteousness of his own, but in that of*

Christ, which faith receives, and God accepts.

Appearing at the tribunal of the great God, and pleading this righteousness, thereupon he stands *rectus in curia*, clear in law, and is pronounced righteous. 'Thus the sinner is brought in (as it were, in a judicial process) in our text, holding up his hand, (as an excellent man* has expressed it in his plain and familiar, but striking way) at the judgment-seat, the Judge upon the bench bespeaking him thus: Sinner, thou standest indicted for breaking the holy, just and good law of thy Maker, and hereof thou art proved guilty. Sinner, what hast thou to say for thyself, &c. To this the sinner, upon his bended knee, confesseth guilty; but withal humbly craves leave to plead

* Case's Mount Pisgah, Part II.

for himself full satisfaction made by his Surety, “It is Christ that died.” Rom. viii. 34.—And whereas it is farther objected by the Judge: Ay, but, sinner, the law requireth an exact and perfect righteousness in thy personal fulfilling of the law! Sinner, where is thy righteousness? The believing sinner humbly replieth, my righteousness is upon the bench; “in the Lord have I righteousness.” Christ, my Surety, hath fulfilled the law on my behalf; to that I appeal, and by that I will be tried. This done, the plea is accepted as good in law; the sinner is pronounced righteous, and goeth away glorying and rejoicing, righteous, righteous! “In the Lord shall all the seed of Israel be justified, and shall glory.”

And this seems to be the plain and evident sense of several texts, which are of too great importance

not to be reviewed under this head. As when Christ is said 'to be made of God unto us righteousness,' 1 Cor. i. 30, it is meant of a righteousness for justification; and how complete must that righteousness be which we have in Christ for our justification, as he is 'made of God unto us righteousness,' or as his righteousness is reckoned and imputed of God unto us for this purpose? So he is said to be the 'end of the law for righteousness to every one that believeth.' Rom. x. 4. It is evidently spoken of what Christ is in reference to some law, in order to a sinner's justification. He is not the end of the ceremonial law for this purpose, that law being never given for a sinner to be justified by it. It must therefore be understood of what Christ is in reference to the moral law, that law whose strict demands the apostle

represents in the next verse. And how is Christ the *end* of this law, but as we have in his perfect and complete obedience, that righteousness which the law calls for? What the law would have been to us, if we had perfectly obeyed it, that Christ is in his righteousness. His righteousness is the *end*, the completion and fulfilment of the law, what answers its most extensive requirements, and in the face of the law, strict and unyielding as it is, we may appeal to it, and trust in it for our justification, as it is for this purpose imputed to those that believe. Yet farther; he who in his own person 'knew no sin,' is said 'to be made sin for us,' by the imputation of our sin to him, that we, in a parallel way, by the imputation of his righteousness to us, 'might be made the righteousness of God in him.' 2 Cor. v. 21.

And 'by the obedience of one many are made righteous;' 'made' and constituted 'righteous' by the imputation of Christ's righteousness, even as we are 'made sinners' by the imputation of Adam's sin. Rom. v. 19. As the plain design of the apostle, in that context, is to shew, on the one hand, how sin was transmitted from Adam to those whom he represented, so that they became legally subject to misery and death; and on the other, how righteousness is transmitted from Christ to those whom he represented, so that they are in a legal way justified and entitled unto life. In short, 'he fulfilled all righteousness,' Matt. iii. 15, fully answered all the obligations of the law under which he came. And as he did this in our nature and stead, in him the 'righteousness of the law is fulfilled in us;' fulfilled for us,

and in us, 'in him' as our Head. Rom. viii. 4. And upon this footing the apostle declares in so express a manner, (verse 1 of that chapter), that 'there is no condemnation to them that are in him.' Dost thou belong to Christ, and art thou by humble faith united to him, thou art placed out of the reach of condemnation? Thou art absolved in him, absolved in him as thy Head, and accepted through him as thy righteousness; and 'by him all that believe are justified from all things, from which they could not be justified by the law of Moses.' Acts xiii. 39.

And this is being justified, the having such an interest in that righteousness which Christ as Mediator hath wrought out, and brought in; as a great man* said, 'Justification is a man's being interested in

* Dr Lightfoot.

all Christ's righteousness.' This is that 'fine linen clean and white: for the fine linen is the righteousness of saints.' Rev. xix. 8. And God is said to 'clothe his people with the garments of salvation, and to cover them with the robe of righteousness.' Isa. lxi. 10. It is upon the soul in believing in all its extent, and for all the kind and important purposes for which it was designed; its protection from wrath, and recommendation to the divine acceptance and favour; its title to every blessing, and to complete salvation. I farther observed, That the righteousness of Christ being in this way made a believer's, for his actual and personal justification, none of the parties concerned have any reason to complain; but it is to the satisfaction, and with the full consent of them all. Whilst, in the last place, it does, and ever

will continue his justifying righteousness ; God will for ever own it as such, nor shall any enemy dispossess him of it.

These things go a great way into the reasons of our hope. I cannot but think, that the want of viewing the whole scheme of our justification laid together in its proper connexion and dependencies, is one great cause of endless mistakes about it ; as the neglect of conversing with it in such light deprives the believer of a great deal of that consolation which he might otherwise derive from it.

RECOLLECTION..

Can we take a view of what has been stated, without lifting up our hearts in the warmest acknowledgments of that grace which runs through this whole plan of salvation ? ‘ Lord ! what is man, that thou art thus mindful of him ? ’ What could be the spring of such a design ?—what could originate and carry out such a method of justifying sinners, but infinite wisdom in concert with sovereign and everlasting love ? How

miserable had our case been, had God debated with us in the terrors of his justice, and entered into a holy and righteous judgment with us in our own persons? He saw us lost, guilty, ruined; sunk under the curse of the law, lying under all the ruins of an apostate state, and every way unable to help ourselves; but then mercy opened its melting eye, and 'God's time was a time of love.' Then, in the counsels of the Trinity, the great design was formed of redeeming and saving sinners, and Christ the Son of God was set up from everlasting, to whom the whole design was committed, and by and through whom it was to be executed. And how readily did he undertake the work, and offer himself to do it, and suffer all that was necessary to effect it! 'The Lord God opened his ear, and he was not rebellious. Then said I, Lo, I come to do thy will.' And accordingly, 'in the fulness of time,' how did he appear in our natures, and with what joy gird up himself for the great undertaking! 'He had power to lay down his life, and power to take it again;' and with infinite readiness and condescension he lays it down, resigns his precious life, that he might fulfil the kind design. 'He was found in fashion as a man, and humbled himself to death.' In him the nature, that sinned in us, obeyed and suffered; that broke and dishonoured the law, kept, and honoured, and fulfilled it. He knew what it would cost him, if he

would undertake for sinners, for his people; with what terrors justice would fall upon him, and what demands he must answer. But as 'God did not spare his own Son,' so the eternal Son did not spare himself. We see him in his sufferings and death, hanging upon the cross, and expiring under the load of our sins and guilt, so we rejoice in him. He obeys, and suffers in the room of his people, to satisfy divine justice for them, and to 'bring in everlasting righteousness. The chastisement of our peace was laid upon him, and by his stripes we are healed.' His wounds are our healing, and his death is our pardon and life.

It adds to our joy, that as God hath appointed him to this work, so he hath accepted him in it. 'He was delivered for our offences, and raised again for our justification.' We see him risen, ascended, gone to glory; clothed with the highest honours, and wearing every mark of God's acceptance and approbation. Nor will God disown that righteousness in his people, which he hath already put such an honour upon in the Person of their Surety and Saviour! And as there is a way appointed in which we may receive it, and be interested in it, shall we not apply to it, and look after an interest in it in that way? Receive it by faith, receive the atonement, and bid the Redeemer and his righteousness welcome! O my soul! this nearly concerns thee. Hast thou an interest in this

righteousness? It is an all-sufficient righteousness, a divine appointment for pardon and acceptance with God; as such hast thou received it, and dost thou by humble faith rest all thy hopes upon it?

VII. *The righteousness of Christ being in this way made the believer's for his actual and personal justification, none of the parties concerned have any reason to complain; but it is to the satisfaction, and with the full consent of them all.**

The parties concerned in this important transaction are,—the law, which we have broken and violated

* This is a thought that has been made good use of in relieving some of the main difficulties that have been laid upon our scheme of justification upon a satisfaction; and as I apprehend it to be an important one, and which throws a good deal of light all round it, I have entered the more largely upon it.—See Case as above; and Wits. Oeconom. lib. ii. cap. v. sec. 4, 5, 6, &c., where there are several just and excellent remarks to the purpose of what I have more fully represented.

by sin ; God himself, offended by the sin of man, and concerned to maintain the honour of his own law ; the Lord Jesus Christ, who wrought out this righteousness, and whose it originally is ; and the believing sinner to whom it is imputed, and who is interested in all the effects and blessings of it. Let us examine how the matter stands as to each of these.

1. The law cannot complain, for that is satisfied, and satisfied in a nobler way, and more perfect manner, than it could have been by any righteousness or obedience of ours.

(1.) It is satisfied, fully satisfied. The law consists of two parts, the precept and the penalty ; and Christ acting as the Surety of his people, hath satisfied both of them.

Take it as to the preceptive part of the law ; what does or could the

law call for which is not to be found in the obedience and righteousness of Christ? Does it require holiness of nature, or an exact conformity of all our powers to its own absolute and perfect rectitude? He was conceived in all the beauties of spotless and perfect holiness. The pollution of original sin never reached him; that sin of our natures, and which is derived by all mankind from the fountain-head of our beings, the least taint of it never fastened upon him. As the angel describes him, with an eye to his immaculate conception of the virgin, Luke i. 35, 'That holy thing which shall be born of thee.' Does it likewise require perfect and sinless obedience in the life? This was no less to be found in Christ. 'He fulfilled all righteousness; was God's righteous servant, and ever did the things that

pleased him.' As he was 'made under the law,' so he perfectly obeyed it. 'The law of God was in his heart;' he set it ever before him as a perfect rule of obedience, and from that law he never swerved. His life was a bright and unspotted mirror of all that obedience which the law calls for, in its most perfect and amiable forms. He could appeal to his most bitter and implacable enemies, 'which of you convinceth me of sin?' 'He was tempted in all things like as we are, yet without sin;' and through every period of life could still say, 'Wist ye not that I must be about my Father's work?' He obeyed the law in its utmost extent and latitude; obeyed it with the utmost perfection with regard to the manner, as well as the matter of obedience; and this he did to the end with the greatest cheerfulness, and

without fainting. As, once more, he payed down all this obedience to the law, from that noblest principle to the noblest ends. 'It was his meat to do the will of him that sent him, and to finish his work: and he came not to do his own will, but the will of him that sent him.' An ardent concern for the salvation of his people engaged him in it, and a sacred regard to the glory of God carried him through it; and therefore, when he was entering upon the last stage of his obedience, he could look upwards, 'Father, I have glorified thee on earth; I have finished the work which thou gavest me to do.' John xvii. 4. Supreme love to God, and the highest love to the souls of men, animated his whole conduct; and from these principles, how full, entire, and complete was his obedience to the law under which he was? As it is very

observable, that Christ submitted to those ordinances as were of a positive nature upon this footing, 'that it became him to fulfil all righteousness.' Matt. iii. 15. It was a necessary part of that obedience which was owing to divine institution, and therefore he came under the ordinance of baptism, though he had no sin to be washed away by it; as before in infancy, though he had no impurities to be put off, he had passed under the ordinance of circumcision: or he was circumcised, to intimate his communion with the Jewish church; and baptized, to signify his communion with the Christian church, the ordinances of which were both alike of God.

Hence the apostle, when representing Christ's fitness and qualification for his work as our great high priest, Heb. vii. 26, tells us, 'For

such an high priest became us,* suited our case, and was necessary for us, 'who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.' Our great high priest was 'holy,' his nature was absolutely free from all the stain and pollution of sin, that 'holiness of the Lord' † which

* Ostendit solum Jesum Christum fuisse in quem convenirent qualitates ejus pontificis, qui nos per se, ac propria sua oblatione Deo patri reconciliatos, et in perpetuum salvos redderet. Quare quod ait, *decebat*, non sic accipiendum, quasi per alium potuerit idem illud officium prestari; tametsi minus decenter; sed quia per neminem alium omnino potuit.—Estius in loc.

† חסיד qui non laminæ, sed menti inscriptum habeat קדש ליהוה [Sanctitas Domino] Exod: xxxix. 30.—Grotius in loc. Dr Whitby, by the *holiness* of Christ understands his being consecrated to his office; and in that sense all the utensils of the tabernacle and temple were styled *holy*. 'But since the word *ἁγιος*, as Mr Pierce has observed upon the place, is never, as far as he can find, so used, we must rather take it here to refer to what is commonly meant by holiness, an internal disposition of mind. Nor can there be any doubt that such an

was inscribed upon the mitre of the high priest, was inscribed upon his heart; 'harmless,' with respect to his innocent and inoffensive conduct and behaviour towards man, he offered no injury to any man's person or property, 'did no violence, neither was any deceit in his mouth;' 'undefiled,' though he passed through a sinful world, and upon particular occasions conversed with sinners in a free and friendly manner, upon which account his enemies reproached him, yet he contracted no manner of defilement from any person or thing whatever; 'separate from sinners,' in principle and practice, maintaining the utmost distance from them, whatever communion he had with them in the

holiness was absolutely necessary in our great high priest.' Besides, that the apostle is not here speaking so much of Christ's consecration to his office, as of his fitness and qualifications of it.

same nature, he had none at all with them in their sins; 'and made them higher than the heavens,' that is, higher in the glory of every perfection than the angels,* the spotless inhabitants of heaven, consequently his holiness was of a superior kind to theirs, and what is absolutely impossible, should be ever lost or tainted with the least sin. And from such a perfect principle of holiness did every act of obedience flow. He was 'a lamb with-

* Mr Pierce, in his notes upon Hebrews, chapter i. 10, has shown that the heavens are often put for the inhabitants thereof—the angels. And if this sense of the word be admitted, what should hinder our understanding what is said of Christ's 'being made higher than the angels,' of his being more perfect in *holiness*, as well as in every other respect, than the most exalted of mere creatures? Nothing could be more suitable to the apostle's design than this, when representing the dignity of Christ's priesthood, and his superior fitness for it. By the 'fulness of the Godhead dwelling in him,' he was sanctified in a degree above angels.

out blemish and without spot;’ ‘who was manifested to take away our sins; and in him is no sin.’ 1 Pet. i. 19, 1 John iii. 5. ‘Who needeth not therefore (as the apostle says of the Jewish high priests, Heb. vii. 27) to offer up sacrifice first for his own sins,’ must therefore be the better fitted to make atonement for the sins of others.

What a glorious obedience was here performed to the preceptive part of the law in its utmost extent and purity! And can the law complain, when the sinner is justified through such an obedience performed unto it? In short, here lies the case: ‘No man since the fall being able to keep the law and fulfil it, and yet God requiring still that the law should be obeyed and the righteousness of it fulfilled, Christ was content freely and of his own accord (who was otherwise

free and disengaged) to be under the law, and by obeying the law to bring in such a righteousness as the law requires.*

And as the command of the law was perfectly obeyed, so the penalty of the law was perfectly undergone. There was nothing in the penalty of the law which Christ did not bear; nor threatened in it, as the just punishment of sin, to which he did not submit. That sword, which was edged with wrath, was sheathed in his bowels; that cup, which was mingled with so much bitterness, was with all its dregs poured into his bosom; and, in one word, the curse of God, in all its weight, fell upon Christ, when he hung upon the cross a dying victim for the sins of his people: 'As it is written, cursed is every one that hangeth on a tree.'

* Vide Rowe's Immanuel.

Hence we find the sufferings of Christ represented by every thing that may give us a view of the greatness and terribleness of them. 'He was a man of sorrows, and acquainted with grief; and never was sorrow like to his sorrow. It pleased the Lord to bruise him, and to put him to grief; he was wounded for our transgressions, and bruised for our iniquities; poured out his soul to death; and became obedient to the death of the cross.' Who can tell what he bore in the garden, when, under the pressure of that load that was upon him, he 'began to be sorrowful, and very heavy; and his soul was exceeding sorrowful, even unto death?' And as his agony increased, 'how was his sweat, as it were, great drops of blood falling down to the ground,' insomuch, that 'an angel appeared to strengthen him?' Matt. xiv. 37,

38 ; Luke xxii. 43, 44. And upon the cross how high did his distress rise, when he cried out in his extreme sufferings, 'My God, my God, why hast thou forsaken me?' 'Hear, O heavens, and be astonished, O earth.' Shall the Son of the bosom be forsaken of his Father and his God? And forsaken of him when he is fulfilling the counsels of his will, and paying down the highest instance of obedience? But it is not that the Father's heart is changed, but justice must be satisfied, satisfied at any rate. God then saw the sins of his people charged upon him, and to be expiated by his sufferings and death; and this made him bear in upon him with such painful sensations of his wrath, and draw so thick a cloud between the light of his countenance, and the suffering Saviour;

nor did he expire till he could say, 'It is finished;' the law has no more to demand, the labours of my cross are at an end, the full obedience that was to be completed by me is perfected.

It is strange, after all the affecting representations which the scripture gives us of Christ's sufferings, that any should be found who industriously set themselves to lessen and depreciate them. This, indeed, has not been always done upon the same principles; but whatever their pleas have been, I cannot but think they are in some degree guilty of this, who will by no means allow that Christ bore the *idem*, the same death, the same curse that was threatened in the law as due to sin, and to us for it. But surely they who urge this, never took such a view as they might, and as they ought, of the agonies and suffer-

ings of a dying Saviour ; for what was that part of the sentence of the law that was gone out against sin, which he did not submit unto.

Only here we must distinguish between what is essential to punishment, and what relates to the circumstances of it ; and carrying this easy distinction along with us, I say, what was that part of the sentence of the law that was gone out against sin, which he did not submit unto ? Was it the primitive threatening, ‘in the day that thou eatest thereof thou shalt surely die ?’ And was not that part of the sentence executed upon him ? He tasted death and became obedient to it ; body and soul were separated ; ‘and he bowed his head, and gave up the ghost.’ Was there a curse lodged and wrapped up in the threatening ? In what way did he redeem from the curse of the law,

but by being himself 'made a curse for us?' Has the law any thing more dreadful in all its stores than the wrath of God? And who ever bore this, if the blessed Jesus did not? What infinite, almighty wrath did he encounter, when the Father, the righteous eternal Judge, awakened his sword against him, and 'did not spare his own Son:' made him no abatement, deducted nothing from the full and just punishment due to sin? Well might he complain, as he does in the Person of his type, 'The sorrows of death compassed me, and the pains of hell got hold upon me.' Psal. cxvi. 3. 'Though he were a Son, yet learned he obedience by the things which he suffered.' Heb. v. 8.

Finally, does the death which is threatened in the law, lie in a separation from the comfortable pre-

sence of God, and is this the death of death to be separated from the enjoyment of him who is the fountain of life? We have heard his doleful complaint, and agonizing cry, 'Eli, Eli, Lama, Sabacthani,'*

* A late learned writer thinks, when our Saviour is brought in by the Evangelist, crying out, *Eli, Eli, Lama Sabacthani*, that he not only repeated these words which are the title, or first words of the twenty-second Psalm, but that he repeated the whole Psalm, in which there are the most lively strokes of all the remarkable particulars of his passion; so that he seems here to have as it were reminded his heavenly Father, how he was fulfilling all those prophecies contained in that Psalm, which is a kind of epitome or summary of all the other oracles relating to his sufferings and death. In consequence of which, he was praying to him that he would make good to him, and to his spiritual posterity, that is, to his church, all those gracious promises which are contained in the latter part of the Psalm, from the 22d verse to the end. But if all this be granted, I do not see how it in any way affects the opinion of Calvin, and others, concerning the dereliction of Christ upon the cross, which this gentleman says some have carried to such a height as cannot be read without horror. For their opinion is not, as he misrepresents it, that the Deity had withdrawn every spark of comfort and hope from

My God, my God, why hast thou forsaken me?' It is true, the sanctity of Christ's nature, the dignity of his person, and his everlasting dearness to the Father, forbid that he should be eternally separated from him; but as this was the last and extremest part of the curse of the law due to sin, Christ himself comes under it, and for a time submits to it; though, as the issue showed, and was necessary, he soon emerged from under this thick cloud, and gloriously triumphed, as having

Christ; but that, as he was then undergoing the punishment of sin, in consequence thereof he was, for a while and in a high degree, deprived of those full and sensible manifestations of the divine favour which he had always enjoyed; and this made him cry out in his extreme distress, as one forsaken of God; though, in the midst of all, we cannot but observe how he claimed in his relation to him. Nor is there any thing in this unworthy the Saviour, but what is every ways agreeable to the character he bare, and the work he came about.—Vide Calvin in Matth. xxviii. 46.

exhausted the whole curse. In one word, the whole curse was drained by him. 'And that punishment, which (as one * has expressed it), if he were to suffer it, would have been drawn out unto all eternity, was all folded up together, and laid upon Christ at once, who through the infiniteness of his person was able to support it.'

And if still it is objected, that his sufferings were not the same that were threatened in the law, because they were not eternal, as the sufferings of the damned in hell are,—I answer, the eternity of the sufferings of the damned is not the primary intent and design of the law. The primary intent and design of the law in that sanction which is annexed to it, is to vindicate the honour of the divine government, which

* Bishop Hopkins.

is invaded by sin ; and the sinner being impotent to do this by any temporary sufferings, because of the weakness of his nature, hence, what is wanting in value, is made up in the duration of his torments. And if Christ will pay down in one round sum, and so be discharged, that which we can only pay in smaller sums, which being no ways equal to the demands of infinite justice, we can never hope to come to the end of payment, shall we, upon this account, depreciate his sufferings ? The highest and most rigid justice can do no more than proportion the punishment to the sin ; and the sufferings of Christ, in regard of the dignity of his person, bear more proportion to the evil of sin than the sufferings of any mere creature, however circumstanced and prolonged to eternity. And this leads me to observe,

(2.) That the law can have no occasion of compliment, for it is satisfied in a higher and nobler way than it could have been by our most perfect obedience and extremest sufferings.

What can reflect a higher honour upon the law, than an obedience paid to it in the person of the Son of God? Such was the obedience paid to it in the person of our Immanuel. He was truly God, as really man; and so the Son of God, as to be equal with him in all his essential and unchangeable glories. As the apostle observes, when setting forth the most astonishing condescension of Christ, in the nature he assumed, and the sufferings he submitted to, Phil. ii. 6--9, 'Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took

upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' Blessed God! Must thine own Son obey and die, rather than thou wilt recede from the high and righteous demands of the law? That the honour of the law may be maintained, and the glory of the law vindicated, must obedience be paid to it by its own Lord? 'This (says Dr Owen excellently and justly) was the highest act of obedience to God that ever was, or ever shall be, to all eternity.' Had all the angels in heaven stooped from their thrones, and sunk into the meanest slaves, to yield the law the fullest subjection and obedience, what were this to the abasement and obedience of the Son of God? The

law, therefore, cannot complain; that has been fully answered in all its demands, and lost none of the regard due unto it. What is done in this method of a sinner's justification by the obedience and death of Christ, is with the entire consent of the law, and to its full consent. Neither,

2. Can God himself, the offended party, complain. And the reason of this is very obvious in what has been but now observed; for however sin is the greatest reproach to all the perfections of God, especially as they are exercised in the government of man, according to the terms of the law which he hath given him; yet, where the law does not complain, the Law-giver and supreme Judge cannot complain, because that is the standing rule by which he proceeds in all his acts of moral government. Had,

indeed, the guilty sinner been justified, and admitted again to favour, without any regard to the just requirements of the law, the case had been very different; but where the honour of the law is provided for, the honour of the Law-giver, and who is guardian of the law, is safe: and so far as the rights of that are maintained, God effectually preserves the credit of his own wisdom, justice, holiness, and truth, which are inscribed on it.

But we may a little more particularly observe, that the whole affair of our pardon and justification by the obedience and righteousness of Christ is transacted in such a way, as is infinitely well-pleasing to God.

(1.) As the whole design was originally from him. We were first in the treason, but God was first in the pardon. He saw us lying

under all the guilt and ruin of the fall, lost in misery, alike unable to help ourselves, and undeserving that God should pity and help us; but then had he compassion on us, and in the gift of his Son made early and effectual provision for our recovery. This was the time, and such was the way of his love. 'Then he is gracious unto him, and saith, deliver him from going down to the pit, I have found a ransom. Job. xxxiii. 24. God found the ransom, appointed the way, and provided the price of our redemption. And 'herein is love,' the greatest and highest instance and expression of love, 'not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John iv. 10. There the apostle lays the emphasis, as well he might, 'not that we loved God, but that he loved us.'

We made no motion towards a return to him, the God from whom we had departed; nor could we ever have offered any thing for the satisfaction of his justice, but what would have been despised. Infinite, self-moving love first kindled up this design in the bosom of God; all was the ordination of heaven; and when the rage of the enemies of our blessed Jesus boiled hottest, and would be content with nothing but his death, 'he was delivered by the determinate counsel and foreknowledge of God;' and they were doing nothing but what 'God's hand and his counsel determined to be done.' Acts ii. 23; Acts. iv. 28, 20. The wickedness and violence of men only subserved God's ancient and original purpose. As our Saviour intimated to his disciples when he saw the base and treacherous design which Judas had

formed against him, just ripe for execution, Luke xii. 22, 'And truly the Son of man goeth, as it was determined: But woe unto that man by whom he is betrayed.' The whole design, therefore, was originally from God, and had its rise in the free and sovereign appointment of his grace, 'who worketh all things after the counsel of his own will.' Let me add for our standing comfort, that that love which first formed and planned the design, will never throw it aside, till it hath completed and perfected it. This purpose of God shall stand, and this grand design of grace, as it was originally from him, so he will always own it.

(2.) In this way of pardoning and justifying sinners, all the perfections of God shine out with additional and the brightest lustre. As the apostle has observed, what a

condecency there is in the way of our salvation by the death of Christ to all the divine perfections, Heb. ii. 10. 'For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.' Here it is that 'mercy and truth are met together: righteousness and peace have kissed each other.' Psal. lxxxv. Infinite justice and boundless mercy, unspotted holiness and everlasting truth, mutually, as it were, smile upon, and congratulate each other. God appears a just God in punishing sin, a merciful God in pardoning the sinner. Sin is condemned to hell, that justice may triumph in the punishment of it, whilst, at the same time, the sinner is raised to the hope of heaven, that grace may triumph in his pardon and salvation.

He appears a holy God, in that he will not admit the sinner to any intercourse with himself, or interest in his favour, but in a way that shall evidence his hatred of sin, and highest indignation against it; and O how holy! in that when he espies sin upon his own Son, though it was there only by imputation, his wrath flames out against it. And how faithful was he to his threatening, in that, rather than depart from the honours of it, all the death that was lodged in it shall be poured upon the only, the eternally loved Son? What shall we say of the power of God, in making the cross of Christ, the great instrument of our pardon, victorious over all opposition, and shaking the throne of Satan by that death, which one would have thought was the ready way to establish it? And with what a glory is this power dis-

played, when the doctrine of free remission in the blood of Christ triumphs over all the corruption and pride of nature, and the most stubborn and stout-hearted sinners are brought to submit themselves the captives of a Redeemer's grace? Here are wonders upon wonders, miracles of power uniting with miracles of mercy, and all the terrors of justice mingling with the triumphs of everlasting grace. Finally, what deep and legible impressions are there of the wisdom of God upon this whole scheme? As the apostle, speaking of our redemption and pardon by the death of Christ, tells us, that 'God hath abounded herein towards us in all wisdom and prudence.' Eph. i. 8. And that one great end of the gospel-dispensation was, 'that unto the principalities and powers might be known by the church the manifold wisdom of God.'

Eph. iii. 10. How wonderful and astonishing the wisdom of God, in finding out an expedient to reconcile the different claims of justice and mercy, and give each of them their own proper glory, in full consistency with the honour of the other? To see hell poured out upon sin, whilst the sinner is raised and prepared to heaven! To see the curse of the law executed in its fullest extent, and the grace of the gospel exalted in its highest glory! Justice maintaining its rights, and with a steady hand vindicating the authority of the divine government, and yet pardons freely dispensed, and the guilty sinner welcomed and entertained in the arms of everlasting mercy! Mercy gratified in its most chosen designs, and justice receding from none of its demands! In one word,—God and man reconciled, a just and holy God, and

guilty, sinful man; God satisfied, and the sinner saved! How glorious must that wisdom be, which formed a design to effect all this, and conducted that design through so many opposing interests to so happy an issue? Well might the apostle cry out, as in a transport, Rom. xi. 33, 'O, the depth of the riches both of the wisdom and knowledge of God!' There are those displays of the wisdom of God in our pardon, and salvation by Christ, which are nowhere else to be equalled.

When, therefore, the question has sometimes been put, whether God could not have pardoned sin, and justified and saved the sinner, in some other way than by the obedience and death of Christ, the common answer that has been given by our divines has been this,—that though God might have found out

other ways, yet he could have pitched upon none, in which his own glory would have been so fully provided for; and this, for ought I know, may be a proper answer, if we are allowed to put the question; most certainly, in this way of pardon and salvation, there is the highest illustration of the glory of all the divine perfections. But, however, I rather think the question doth not become us; it is above our reach; our curiosity should be turned into admiration and praise. Instead of inquiring what infinite wisdom, and power, and goodness, could, or could not, do; instead of inquiring after other ways of salvation, and the possibility of them, we should adore this wonderful appointment of divine wisdom; and whilst the glory of God shines out so brightly in it, our duty is to close with it, and thankfully accept

of that grace which is here exhibited.

(3.) And *lastly*, It is plain that all was done with the full consent of the Father, and to his entire satisfaction, for he has in the fullest manner declared his well-pleasedness with it. Hence, that great design, whereby pardon, grace, and life, are restored and secured by the sufferings and death of Christ, is in a peculiar manner said to be 'the pleasure of the Lord.' Isa. liii. 10. And God is said 'to be well-pleased for his righteousness' sake.' Isa. xlii. 21. Was it his pleasure to have his justice satisfied, his law honoured, his grace recommended and exalted? It must be his pleasure to see Christ dying 'to bring in everlasting righteousness,' for in his death all this was effected. And it is very observable to our present purpose, that when Christ

entered upon his public ministry, it was ushered in by an audible voice from heaven ; and what did this voice proclaim, but how grateful Christ's person and undertaking were to the Father, and what pleasure he took in him, 'as fulfilling all righteousness?' He viewed him then setting out in his great undertaking, subjecting himself to the law, and preparing for all the instances of his future obedience ; and then you have it by an immediate voice from heaven, 'This is my beloved Son in whom I am well-pleased.' Matt. iii. 17. And afterwards, when his death was coming on, and he was about to pay the last and greatest instance of obedience to the will of God, how was this testimony renewed, when there came a 'voice out of the cloud ('a voice from the excellent glory,' as the apostle Peter describes it, 2

Peter i. 17,) 'saying, This is my beloved Son, in whom I am well-pleased; hear ye him.' Matt. xvii. 5.

And this exactly agrees with the language in which the prophets had long before described the infinite complacency and delight which the Father had in Christ as Mediator. He was 'God's servant, whom he would uphold; his Elect, in whom his soul delighted: who should deal prudently, and be exalted, and be very high; who should be glorious in the eyes of the Lord; with whom his hand should be established, and his arm should strengthen him.' Or, if you look before all worlds, then was Christ 'the delight of the Father, rejoicing always before him.' I might mention several other things as strong evidences of the Father's well-pleasedness with Christ in his work; such as the raising him from the dead; the receiving him to

heaven in such a triumphant manner, and investing him, upon his ascension, with such a fulness of power to carry on the designs of his Mediatorial kingdom; the sending the Spirit, both in his extraordinary and ordinary gifts, to attest to his character and mission, bring a lost world to the obedience and faith of the gospel, and spread abroad a Redeemer's name and glory; the erecting a gospel ministry in the church, on purpose to invite sinners to accept of that grace which is provided in him, and be reconciled to God in and through him; together with the receiving, pardoning, and saving penitent, believing sinners upon the footing of his obedience, merit, and death. These are all so many illustrious evidences, how dear and acceptable Christ was to the Father, and what unspeakable complacency he took in the

work of our salvation, as transacted by him. And taking them all together, what a firm foundation do they lay for faith in God? 1 Peter i. 21. 'Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.' In a word, the Father's heart was early and always in this work. The way of our redemption was of his appointing, and the righteousness of the Mediator of his providing; surely then he will never complain of, nor reject, those who in this way apply unto him. To proceed.

3. Every thing in this way of a sinner's justification is transacted with the entire consent, and to the full satisfaction of the Lord Jesus Christ. It is true, he hath gone through unheard of sufferings, and there is no article among the nume-

rous blessings of the covenant, but what cost him dear. Our pardon is the price of his blood, and our redemption the fruit of his sore travail; but yet he never did, he never will complain. For,

(1.) He freely offered himself to the work. Work is best done by a willing servant: 'Then said I, lo, I come, I delight to do thy will, O God.' The service was hot, but Christ was not pressed into it against his will. As God gave him, appointed him to the work, so with the greatest willingness he gave himself; 'for he loved the church, and gave himself for it, that, he might sanctify and cleanse it, Eph. v. 25, 26; and 'gave himself for us, that he might redeem us from all iniquity,' Titus ii. 14. From an ardent principle of love to his people, he undertook to redeem and save them. And from this

principle he went through the work with the greatest satisfaction, whatever discouragements and ill-treatment he met withal in the prosecution of it. So the prophet describes him readily complying with his Father's will, and cheerfully bearing the most reproachful usage, the highest indignities and sufferings his enemies could lay upon him, Isa. l. 5, 6 : 'The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair : I hid not my face from shame and spitting.' And himself speaks as though he was in an agony till he had encountered the difficulties that were in his way, Luke xii. 50 : 'I have a baptism to be baptized with' (meaning the baptism of his death, in which he was sprinkled, as it were, with his

own blood), 'and how am I straitened till it be accomplished?' As he tells his disciples, when sitting down with them to his last passover, which was as it were the prelude to his death, 'with desire I have desired to eat this passover with you before I suffer.' Luke xxii. 15. As he saw his last sufferings coming on, he seems to pant to the goal, and would close his life with attending and dismissing one ordinance, that was designed to prefigure his death, and instituting another that should be the standing memorial of it to the end of the world. All along he acts with the utmost freedom, and with a sacred impatience girds up himself for the awful hour and work. He was under no constraints, but those of his own love; this first stretched him out upon the cross a willing victim, before his enemies could

have any power to fasten him there. And, therefore, when he speaks of laying down his life, you have that ever memorable passage, John x. 17, 18 : ‘ Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself : I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.’ What, O blessed Jesus ! When Judas betrayed thee, when the Jews plotted against thee, and gave thee up into the hands of the Romans, the Romans delivered thee up to execution, and the soldiers fastened thee to the accursed tree, and wounded thee with so much cruelty to the death there, ‘ Did no man take thy life from thee ? ’ But the meaning is, that though all these instruments con-

curred in the death of Christ, and acted their own rage and wickedness in accomplishing it, yet this did by no means entrench upon his willingness. He could easily have skreened himself from their rage, and disappointed their utmost malice. He let them know what he could have done, when, with only a look, he threw down those that came to apprehend him. Or, as he told Peter, when he drew his sword in his defence, he could have prayed 'to his Father,' who could have commanded 'legions of angels,' with winged speed, to have come to his rescue. Matt. xxvi. 53. But when his hour was come, how willingly did he yield himself without a struggle, without a groan? 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.' Isa. liii, 17. It is true, he

prayed earnestly, 'that if it was possible, the cup might pass from him.' Matt. xxvi. 19. But this only showed the innocent reluctancies of human nature to the work of suffering; nor should that, which evidenced the truth of his humanity, be construed to the disadvantage of his love to his people, or readiness to be at the divine disposal. And we know with what perfect resignation he bowed to the divine will at last: 'Nevertheless, not as I will, but as thou wilt.'

And as Christ freely offered himself to sufferings and death; so,

(2.) He as gloriously revived from under them. 'As he had power to lay down his life, so he had power to take it again.' His end in dying was satisfaction, and the issue a glorious resurrection. 'He was put to death in the flesh, but quickened by the Spirit,' 1 Pet.

iii. 18; and 'declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead,' Rom. i. 4. Neither the stone that was rolled over him, nor the seal, nor the watch that was set about the grave, could imprison and confine him. 'Pilate said unto them, ye have a watch, go your way, and make it as sure as you can: so they went and made the sepulchre sure, sealing the stone, and setting a watch.' Matt. xxviii. 65, 66. And wilt thou indeed imprison the Lord of life and glory? When he is to rise, the seal shall melt, the stone shall roll away, and 'the keepers shall shake and become as dead men.' And thus, as one observes, 'the method which his adversaries took to find evidence (as they thought) of the imposture, was by providence designed, on the con-

trary, to become a strong proof of the truth of his resurrection; taking away all pretence or possibility of that plausible objection, that 'his disciples came by night and stole him away.'

This great article of our faith, the resurrection of Christ, was frequently predicted in the Old Testament. The psalmist, by the prophetic spirit, brings him in comforting himself with the assured hope and prospect of it, Psalm xvi. 9, 10: 'Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.' We cannot possibly be at a loss to refer this passage to the resurrection of Christ, when the apostle Peter hath so expressly applied it to that as a plain prediction of it. Acts ii. 25--31.

Our Lord speaks of the wonderful deliverance of Jonas, after he had lain so long in the whale's belly, as a specimen and representation of of his own resurrection, Matt. xii. 37-46 : ' For as Jonas was three days and three nights in the whale's belly ; so shall the Son of man be three days and three nights in the heart of the earth.' And as this astonishing deliverance of Jonas was a full proof to the Ninevites, that he was a prophet sent of God ; so was our Lord's resurrection from the grave, after he had been so long buried in it, the strongest conviction that could be given *that generation*, that he was the true Messiah, and as such he refers to it beforehand. When the prophet Isaiah had described him in all the agonies of his cross, ' cut off out of the land of the living ; and making his grave with the wicked, and with the rich

in his death, Isa. liii. 8, 9 ; he leads our faith forward to the glories of his resurrection, ver. 10, ‘He shall prolong his days,’ revive from under the power of death in a glorious resurrection, never to die more ; agreeably to what the apostle has observed, Rom. vi. 9, ‘Knowing that Christ being raised from the dead, dieth no more ; death hath no more dominion over him.’ And a great man* thinks that the perpetuity of that life to which the Messiah was to be raised, was intimated in that farther prophecy of him, Isa. lv. 3. For God giving this promise to his people, ‘I will make an everlasting covenant with you, (of which the Messiah to be the Mediator, and to ratify it by his death) and adding this expression, ‘even the sure mercies of

* Pearson on the Creed.

David,' 'could signify no less than that the *Christ*, who was given first unto us in a frail and mortal condition, in which he was to die, should afterwards be given in an immutable state, and consequently, that he being dead, should rise unto eternal life.' As himself declares with great majesty and solemnity, Rev. i. 18, 'I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death.'

Indeed, had Christ always remained the captive of the grave, and his life run out in an endless death, then he might have complained, and the believer might have feared, or rather there had been no sufficient foundation for our faith in him; as the apostle observes, that 'if Christ is not risen, then is our faith vain.' 1 Cor. xv.

14. But now that he hath so gloriously recovered his loss, and triumphed over the powers of the grave, well may the Redeemer and the redeemed rejoice together. As the angel reported with so much joy the news of his being risen to Mary Magdalen, and the other Mary, who came to make so early a visit to the sepulchre: 'He is not here; for he is risen, as he said: come see the place where the Lord lay.' Matt. xxviii. 6. And how was Thomas filled with transport, when, through the amazing condescension of our Lord, he received such satisfying conviction of the certainty of his resurrection! 'Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.' This was full conviction to Thomas that

his Lord was risen, and risen in the same body in which he suffered and died ; his unbelief gives way before it, and he receives it with answerable joy ; ‘ and Thomas answered and said unto him, my Lord and my God.’ John xx. 27, 28. Thus is Christ ‘ risen from the dead, and become the first-fruits of them that slept.’ 1 Cor. xv. 20. And ‘ he is the first-born from the dead, that in all things he might have the pre-eminence.’ Col. i. 18. As in the virtue of his resurrection, he will at last, in the most glorious manner, accomplish the resurrection of his people, as the apostle observes, 1 Thess. iv. 14 : ‘ For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him : When he shall come,’ as the apostle farther instances, 2 Thess. i. 10, ‘ to be glorified in his saints, and to be

admired in all them that believe. And this leads me to add,

(3.) That Christ is so far from complaining, that he counts it his honour to stand at the head of the redeemed and saved world. This is expressly said to be a branch of his main design, and to which he attended through all the labours of his cross. Rom. xiv. 9. 'For to this end Christ both died, and rose, and revived, that he might be Lord of the dead and living.' He was Lord of all in right of creation, 'for by him were all things created that are in heaven, and that are in earth: all things were created by him and for him.' Col. i. 16. The great Creator must be the supreme Lord of all. And in this sense he could not lose his property and dominion. But he has a new and farther claim to his people upon the footing of redemption; he is now, as one ex-

presses it, 'not only the Lord that made us, but the Lord that bought us.' His own blood is the purchase-money, and by the payment of that inestimable price into the hands of divine justice, he hath recovered all that sin and Satan had snatched from us, and likewise acquired such an interest and right in his people, as all his redeemed will acknowledge in songs of everlasting praise. 'And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.' Rev. v. 9. Thus, whilst he secures the happiness of his people, he secures a vast revenue of glory to himself; 'God having made that same Jesus that was crucified, both Lord and Christ.' Acts. ii. 37. 'And exalted him

with his right hand, to be a Prince and a Saviour, for to give repentance and forgiveness of sins,' chap. v. 31. And if we view him now in all the glories of his exalted state, how full the power with which he is invested, how bright the crown he wears, and what honour hath been put upon him in his human nature, and as Mediator, as the just reward of his obedience and death ! So the apostle fastens our eye upon him in Heb. ii. 9: ' But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour. And because he humbled himself, and became obedient unto death, even the death of the cross, therefore God also hath highly exalted him, and given him a name which is above every name : That at the name of Jesus every knee should bow, of

things in heaven, things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' Phil. ii. 8—11. And, 'when he had by himself purged our sins, he sat down on the right hand of the majesty on high.' Heb. i. 3. And, 'who is it that is thus exalted over all? Who is thus encompassed with glory, majesty, and power? Who is it that sits down at the right hand of the majesty on high, all his enemies being made his footstool? Is it not he, who in this world was poor, despised, persecuted and slain for our sakes? Is it not the same Jesus who loved us, and gave himself for us, and washed us in his own blood? So the apostle told the Jews, that "the same Jesus whom they slew and hanged on a tree, God had

exalted with his right hand.”—If we have any valuation of his love, if we have any concernment in what he hath done and suffered for the church, we cannot but rejoice in his present state and glory.*

Finally, who can tell what a shout of joy will echo through the upper world, when Christ shall ascend the mount of God at the head of his redeemed people, that glorious assembly, ‘that great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, whom he hath washed from their sins in his own blood, and now comes to present faultless before the presence of his glory with exceeding joy, saying, Behold, I, and the children which God hath given me?’ These are a Redeemer’s *diadem* and *crown*,

* Dr Owen’s Meditations on the Glory of Christ.

and let him wear the whole glory of their salvation. In such a way, and with such full satisfaction to himself, shall all the labours of his cross and of his love terminate, and in such manner shall the ancient oracle be accomplished, Isa. liii. 11, 'He shall see of the travail of his soul, and shall be satisfied.' However then it cost him sore *travail*, such grievous suffering, a gracious Redeemer never did, nor will, complain that his people are redeemed, pardoned, and saved at too dear a rate; for though he suffered so deeply, it was freely, and in consequence of his own choice; whilst he has recovered from all the dishonours of the grave, is invested with the highest power and the everlasting righteousness of his people, and the exalted head of the redeemed world, Heb. xii. 2, 'Who for the joy that was set before him'—the

joyful prospect he had of promoting the glory of God, fulfilling the counsels of divine wisdom and grace, and accomplishing the salvation of the church—‘endured the cross, despising the shame,’ cheerfully submitted to the painful and cruel death of the cross, contemning all the affronts, reproaches, and indignities his enemies could offer him; ‘and is set down at the right hand of the throne of God,’ being advanced, as the fruit and event of his sufferings, in equal authority, glory, and power with God, in the rule and government of all.* As the apostle describes him in this situation in characters and circumstances of great glory, Ephes. i. 20-23—‘Whom God hath raised from the dead, and set at his own right hand in the heavenly places, far above

* See Dr Owen on the place.

all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.' And when we can by faith behold the once suffering Redeemer, thus exalted and enthroned, clothed with his own and his Father's glory, and hastening to set the finishing hand to his work, O how delightful the prospect! how transporting! How should we rejoice in all the honours poured round him! And with what full satisfaction of soul should we cleave to him, the centre of our rest and hopes, whilst, with a holy impatience, we stretch forward to that day, when 'we shall see him as he is,' and all our happiness

shall be perfected in the immediate and everlasting enjoyment of him !
‘ Blessed Jesus ! we can add nothing to thee, nothing to thy glory ; but it is a *joy of heart unto us, that thou art what thou art ;* that thou art so gloriously exalted at the right hand of God ; and do long more fully and clearly to behold that glory according to thy prayer and promise.’* And this leads me to add, that as the Redeemer does not, neither will complain, much less,

4. Can the sinner, the pardoned, justified sinner, complain. Complain, did I say ? This is a way of pardon and salvation he can never be thankful enough for, never exult or glory in enough. As it is added in the text, ‘ In the Lord shall all the seed of Israel be justified, and shalt glory.’ The great apostle is all

* Dr Owen’s Meditations.

rapture when he thinks or speaks of it. 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world: Having predestinated us to the adoption of children by Jesus Christ to himself: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Yea doubtless, and I do count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him. And God forbid that I should glory save in the cross of our Lord Jesus Christ.' What, indeed, can it be, but everlasting occasion of joy and

thankfulness to the believer, when he considers the blessedness of that state into which he is brought, and the righteousness through which he is brought into, and kept in it? 'Even as David also describeth the blessedness of the man unto whom Christ imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.' Rom iv. 6--8. Christ's righteousness is a robe long enough to cover all our guilt, and hide all our deformities; and what is that blessing that does not go along with an interest in it? By it the law is disarmed of all its terrors, and the curse turned far away. In these garments of his elder brother, the believer has a near and delightful access to God, and may plead for the blessing of the first-born;

put in his claim to all the blessings of grace now, and build his hopes of greater hereafter. 'Being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And joy in God through our Lord Jesus Christ, by whom we have now received the atonement.' Rom. v. 1, 2, 11. To have all sin pardoned, and the curse for ever taken away; grace bestowed, and heaven ensured; to have a righteousness to apply to and trust in, through which we may form comfortable hopes of an interest in such blessings, and which we may plead for such purposes, what can be an equal reason for joy and thankfulness! And when this righteousness comes to be seen in its full glory, with what exalted sentiments of

joy, and wonder, and praise will the saint contemplate it through the endless ages of eternity?

How should we then adore the wisdom and grace of God in this provision and establishment of a justifying righteousness? And with what gratitude receive both it, and the blessings that stand connected with it? But I shall have a proper opportunity a little more distinctly to represent the believer's high esteem of this righteousness, his thankful acceptance of it, and joyful adherence to it, when I come, in the next chapter, to consider that disposition and tendency of soul which the church expresses towards it in our text; and therefore I enlarge no farther upon it now. It only remains to add,

VIII. *That the righteousness of Christ being thus made a believer's, it*

does and ever will remain his justifying righteousness ; he needs no other, and he shall never want this.

It is a righteousness that in its own nature ever remains the same. The God that gave it him will never strip him of it ; and in this righteousness he shall at last appear before the throne without spot, and so shine out perfectly righteous to all eternity. Under such a character the prophet Daniel describes it, when representing the great ends for which the Messiah was to be cut off, Dan. ix. 24, ' And to bring in everlasting righteousness.' It is spoken of a righteousness that Christ perfected and brought in, in consequence of his being made a sacrifice for sin, not his own sins, but the sins of the people. And this righteousness, how glorious in itself, and of what everlasting efficacy !

1. It is in its own nature an everlasting righteousness. The righteousness of the first Adam in his state of innocency was spotless and perfect in its kind; but how soon was it corrupted and destroyed by the entrance of sin! 'Man being in honour continued not; yielding to the first temptation that assaulted him, in what a dreadful manner did he fall from that first and better state in which he was created! Hereby all this righteousness was blasted at once; and what does he now entail upon his posterity, but guilt, and misery, and death? But it is the glory of the Redeemer's righteousness, that, as it is absolutely perfect, so it is everlastingly the same. Our righteousness is in safe hands, as it was wrought out by a glorious person. It is the righteousness of God-man, of him who is truly God,

as really man, what is impossible therefore should ever be tarnished, or have the least breach made upon it. 'Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.' Isa. li. 6. When the strongest and most durable parts of the creation shall pass away, or crumble into dust through all times and under all changes, the Mediator's righteousness remains perfectly and eternally the same. It is the righteousness of him who is 'the same yesterday, to-day, and for ever.' Heb. xiii. 8.

2. The believer possesses this righteousness as the gift of God,

and he will never divest him of it. He hath provided and appointed it for our justification, and imputes it for this purpose; gives it to the soul, and justifies in and through it. We read ‘of the gift of righteousness;’ and of ‘the gift by grace, which is by one man Jesus Christ;’ and ‘Christ is made of God unto us righteousness.’ And who can disrobe the believer, whom God hath thus *clothed with change of raiment*?—or break in upon his state, whom God hath thus absolved and justified? As the apostle puts the question with a holy triumph, Rom. viii. 33, ‘Who shall lay any thing to the charge of God’s elect? It is God that justifieth.’ Indeed, the believer’s own sins are often forfeiting this righteousness, and all interest in it; they deserve that this gift shall be recalled, and the pardon reversed that is built

upon it. But it is the gift of an unchangeable God, and in that covenant, where 'all the gifts and callings of God are without repentance;' and 'the free gift which is of many offences unto justification.' Rom. v. 16. In it there is full provision for our daily pardon, peace and comfort. Herein it gloriously differs from that righteousness which must have been our justification in the first covenant. One sin for ever preyed upon that; but as our greatest guilt and unworthiness are no bar to our being interested in this, so there is in it standing and effectual provision for the pardon of our after offences. It is of perpetual continuance, and everlasting efficacy; what needs no other to be substituted in the room of it; nor shall it be ever lost to the soul that in the way of the covenant is interested in it.

3. In this righteousness the believer will appear 'without spot' before the throne, and to all eternity. It is true, when we come to heaven, our inherent personal holiness will be perfected; but even then the glorified saint will never drop the righteousness of Christ, nor appear before God without it. It ascends with him, opens heaven for him, and dwells for ever round him, his most glorious covering in the sight of God, and everlasting title to all the blessings of eternity. The saints appear before the throne, as those 'that have washed their robes and made them white in the blood of the Lamb.' Rev. vii. 14. 'They are redeemed unto God by his blood.' 'And to eternity he will be *the immediate head of the glorified creation*. God having (as a great man* expresses it) gathered

* Dr Owen on the Person of Christ.

all things to an head, in Christ, the knot and centre of that collection shall never be dissolved. We shall never lose our relation unto him ; nor he his unto us.' To eternity Christ will be an head of righteousness and life to his people. He appears a 'lamb as it had been slain in the midst of the throne.' In all the glories of his exalted state, he wears the memorials of his death and love, nor will he ever lay them down. 'The glory of God doth lighten the New Jerusalem, and the Lamb is the light thereof.' It is his presence that makes an everlasting day there ; and in an immediate converse and communion with him, how will all the happiness of eternity be perfected ? As himself prayed for his people, 'Father, I will that they also whom thou hast given me, be with me where I am, that they may

behold my glory,' John xvii. 24, and made it the matter of his promise to them, John xii. 26, that 'where he is, there shall also his servants be.' And the apostle represents it as the upshot of all his hopes and views, Phil. i. 23, 'Having a desire to depart, and to be with Christ; which is far better.' And when the glorified saint comes to contemplate the happiness of his state, as purchased by his blood, and secured by his most perfect and everlasting righteousness, how full will his delight be in God? With what satisfaction will he approach him, and with what transporting joy mingle in the praises of them, who are 'crying with a loud voice, Salvation to our God who sitteth upon the throne, and unto the Lamb?' Rev. vii. 10. Now indeed we see but a little way into this mystery; and this makes our

affections so cold and languishing about it. But when the believer comes to survey heaven in its united glories, and to find himself secured in the joyful possession of them all by this righteousness; that the God that gave it him will never dispossess him of it; and that because he will never dispossess him of it, therefore he will bid him welcome to that 'fulness of joy that is in his presence for evermore;' how will this fill him with the highest admiration of it, and engage him to all eternity to bless God for it? 'Therefore are they before the throne of God, and serve him day and night in his temple: And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of

the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eye.' Rev. vii. 15-17.

Thus have I gone over this necessary and important inquiry, how that righteousness, which is *originally* and *subjectively* without us, comes to be made ours for our personal and complete justification. I have shewed that this is by *Imputation*; and have instanced how the foundation of such *Imputation* is laid in the eternal covenant between the Father and the Son, and in Christ's acting, in pursuit of that covenant, in all his Mediatorial undertakings as the Surety and substitute of his people, fulfilling the law in their nature and room, and so bringing in everlasting righteousness, all that righteousness which they want for their full and

perfect justification ; which righteousness is made theirs upon believing, according to the firm and gracious constitution of the new covenant, to the full satisfaction of all the parties concerned, and ever will abide so.

APPLICATION.

1. WHAT reason have we to admire the counsels of divine wisdom in the method of our pardon and salvation ! The apostle tells us, with a singular emphasis, in a passage that has been already quoted, that 'it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.' Heb. ii. 10. The redeeming, justifying and saving sinners by the obedience and death of Christ, was a design worthy of God ; worthy of him who is the great Lord and Sovereign of all worlds, and for whose glory and service all things are ; and in the execution and accomplishment of it, how do his *wisdom, holiness, and justice*, with all his adorable excellencies, shine out with full consistency, and in their highest glory ? Here is no jar, no clashing nor contention among them ; but they

are all opened out in their mutual subservencies, each smiling and reflecting a lustre upon the other, whilst infinite grace seems to sit supreme, and preside over all the rest. And never is the humble saint filled with a more admiring view of God; with a higher awe of his supreme authority and dominion; with a deeper veneration of his unblemished holiness, and unyielding justice, joined with the most adoring thoughts of his infinite wisdom, and attended with a humble, joyful affiance in his boundless grace and mercy, than when he can take a steady survey of the harmony of all the perfections of God in this work. Here, Christian, is delightful employment for thee! 'Herein God hath abounded towards us in all wisdom and prudence,' united all the honours of his justice with the glories of his grace. These are the *things which angels are looking into* with studious attention, with the most rapturous joy and wonder; they contemplate, adore, and praise. 1 Pet. i. 12. Let this view of God affect our hearts, possess our whole souls, and fill us with still increasing delight! We adore thee, O most gracious God, in this method of our redemption and pardon; we revere all thy perfections, and with everlasting gratitude own our obligations to thy grace!

2. How should we be affected with the infinite condescension and love of Christ! It is by his blood we are redeemed from hell, re-

deemed to God, and justified; and it is his most perfect obedience and righteousness that is the foundation of all our hopes. How low did he stoop to raise us? And to what extremest sorrows and sufferings did he submit, to bring in a righteousness for our justification! He declined none of the duties of obedience, none of the labours of the cross; 'humbled himself to death, endured the cross, despised the shame;' with zeal and steadiness pursued his great design, till he could say, 'the things concerning me have an end;' and in all, with what evidence and glory did his love appear! *Ye know*, says the apostle, 'the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' 2 Cor. viii. 9. As elsewhere he exhorts believers to grow and improve in the knowledge of the love of Christ; that love, whose full dimensions we can never hope to comprehend, Eph. iii. 17, 18, 19; 'that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge.' If we are Christians indeed, and know any thing of the gospel, we must know something of this. His love is written in characters of blood, and his grace is stamped upon every line and blessing of the gospel. How low and mean the nature

he assumed; and in that nature, through what a series of sorrows and sufferings did he pass! And all 'for our sakes,' and to effect our redemption; 'for our sakes,' and to effect the redemption and salvation of such sinners as we are. Astonishing thought! 'While we were yet sinners Christ died for us; and when we were enemies, we were reconciled to God by the death of his Son.' What matchless and unequalled love is this! To die for sinners, those that were wicked and ungodly: nor for friends but for enemies, and to make them friends; 'Had not God said it, and the scripture revealed it, who (says one*) would have believed our report?' But it is the great mystery and endearment of a Redeemer's love, to bear the weight of his Father's wrath, and open his bosom to all the strokes of his justice; to be rent and torn, broken and bruised to the death; to do and submit to this for such sinners as we are, and that we might be redeemed, pardoned, and saved. If we see nothing of the love of Christ in this, or nothing in this love that is wonderful, it is because sin and unbelief have blinded our minds, and hardened our hearts.

3. How should we revere that law, which Christ hath paid such a regard to! What honour hath God put upon the law, and how

* Mr Ambrose.

hath he magnified it in the death of his Son! When made of a woman, he was made under the law; and when fulfilling a righteousness for the sinner's justification, what a perfect obedience does he pay down to it in its precept, and in its penalty, and in its fullest extent? The law abates him nothing; and can we see in pursuing him through all its curses, and emptying down all its stores of vengeance upon his head, and not learn to revere this law, and with holy awe bow before it? It is of supreme authority, and indispensable obligation. Let us learn to keep up high and honourable thoughts of it. If we give way to debasing thoughts of the law, every thing in the death of Christ, and in the grace of the gospel, will soon lose its glory with us. And how vain is it to hope to be justified in any way that shall weaken and undermine the authority and obligations of it? Let us then study the law, and labour after a closer and more spiritual acquaintance with it; study it in its extent and spirituality, and pray to God to bring our hearts more fully under the awe and authority of it. This would lay us low at the foot of mercy, and beat us off from all our vain and false confidences; quicken us in our applications to the Lord Jesus Christ, and fill our hearts with the highest value for his righteousness and grace.

4. Of what infinite importance must an in-

terest in this righteousness be! It is a glorious righteousness, and when proposed in the gospel for our acceptance, challenges our highest esteem and most thankful regards. It is every way complete and perfect—what neither law nor justice can form any exception against. It is an everlasting righteousness—what never shall be succeeded by the provision of any other; and, when upon the soul, by faith, and according to the gracious constitution of the new covenant, shall never be taken from it. In one word, it is the great gift and blessing of that covenant, that is ‘everlasting, ordered in all things, and sure;’ suitable to our wants, and all-sufficient for our relief; of standing credit with the Father, and of everlasting avail. Shall we not then receive it with utmost thankfulness, and bid it welcome—the Redeemer and his righteousness welcome—rest all our dependence upon it; and living and dying, desire to be found in it. ‘Those whose happiness is bound up in Christ’s righteousness and salvation, will have the comfort of it when time and days shall be no more.’*

* Henry on Isaiah li.

END OF VOL. I.

J. Taylor, Printer, 21 George Street, Edinburgh.

‘ We happen to know an aged person, well on to a hundred years old, who has found one of these volumes such a comfort that she has read it five or six times, and as often as she completes a perusal she begins anew with zest and interest undiminished.’—*Free Church Magazine.*

Catalogue
OF
LARGE TYPE REPRINTS
OF
STANDARD
RELIGIOUS WORKS,

PUBLISHED BY
JAMES TAYLOR,
21, GEORGE STREET, EDINBURGH.

TO BE HAD OF ALL BOOKSELLERS.

[For Size of Type and Page see other Side.]

besides God's friendship and fellowship: 'Peter said unto Jesus, Lord, it is good for us to be here:' and these things carry on them and with them so much authority and divine superscription, whilst they are in the soul, that afterwards they may appear sufficiently to be special communications of God, and singular gracious operations of his Spirit, and no delusions of 'Satan transforming himself into an angel of light.' Nor such common flashes of the Spirit as may admit afterwards of irrecoverable apostasy from God: 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance.'

CATALOGUE.

‘It should be borne in mind that the value of a Library does not consist in the number, but in the careful selection of its contents; and a congregation, instead of spending its money upon cheap editions, printed on inferior paper, and in almost illegible type, should be careful to have, if not the best, at least really good editions, such as can be read by the old as well as the young. It gives us pleasure to notice that the publication of a series of Popular and Standard Religious Works has been commenced in Edinburgh by Mr James Taylor, 21, George Street, combining, in a very desirable degree, cheapness and large type. They may be procured for from 1s. to 2s. each, and are, we know, a most grateful boon to the poor and more aged members of the Christian Church who have been for years labouring, with weak sight, at the dingy paper and dim type in which alone they had possessed such valued authorship, or found it accessible to them.’—*Home and Foreign Record of the Free Church of Scotland.*

‘There are some very heavy volumes being reprinted which we could do far better without than this unpretending series. . . . These Large Type Reprints will enable many to peruse them who could not read them in any other form.’—*Edinburgh Christian Magazine (Church of Scotland).*

‘The publisher is conferring an unspeakable benefit on the aged by these works. We trust he will receive the encouragement he deserves.’—*The Witness.*

No. 1.

The Christian's Great Interest.

By the late Rev. WILLIAM GUTHRIE.

Third large type edition, stiff cover, 1s. 6d., cloth, 2s.

‘You have,’ (addressing one of the ministers of Scotland, who chanced to visit him,) ‘truly great spirits in Scotland; there is, for a gentleman, Mr Baillie of Jerviswood, a person of the greatest abilities I almost ever met with; and for a divine,’ (said he, taking out of his pocket a little gilt copy of Mr Guthrie’s treatise,) ‘that author I take to be one of the greatest divines that ever wrote. It is my *vade mecum*, and I carry it and the Sedan New Testament still about with me. I have wrote several folios, but there is more divinity in it than in them all.’—*Dr Owen*.

‘I am on the eve of finishing Guthrie, which I think is the best book I ever read.’—*Dr Chalmers*.

‘May I mention ‘Owen on the 130th Psalm,’ and ‘Guthrie’s Christian’s Great Interest,’ as books, from their plain, close, and searching character, altogether invaluable in assisting one to conduct that process of sifting and self-examination, without which (I believe I may say) it is not usually God’s method to lead any to a settled and strong conviction of their personal interest in the Redeemer.’—*The late James Halley, A.B., Student of Theology*.

‘The present edition is neatly done up, so as to render it suitable for the library or drawing-room. We have again to express the hope that this will not be the last work published in a form to meet the wants of those whose sight has failed them, either from old age or other causes. Hitherto these have in many respects been the most helpless of any class,

PUBLISHED BY JAMES TAYLOR,

unless in the few cases where the services of another could be procured. Many of our labouring poor, who have been in the habit of reading much, are deprived of this solace in old age, when they have more time than at any previous period of their lives.'—*Witness*.

'“Guthrie's Great Interest,” as this work is popularly called, needs no recommendation from us. The present reprint will be very useful. The type is one of the boldest and best we have seen.’—*Scottish Press*.

No. 2.

Grace Abounding to the Chief of Sinners. By JOHN BUNYAN. Being the singular Narrative of his own Life and Experience. To which is added, the Author's Dying Sayings, stiff cover, 1s., cloth, 1s. 6d.

'As you read the 'Grace Abounding,' you are ready to say, at every step, Here is the future author of Pilgrim's Progress. It is as if you stood beside some great sculptor, and watched every movement of his chisel, having had his design explained to you before, so that at every blow some new point of beauty in the future statue comes clearly into view.'—*Rev. Dr Cheever*.

No. 3.

A Call to the Unconverted to Turn and Live. By the Rev. RICHARD

BAXTER. With a Brief Account of the Author, stiff cover, 1s., cloth, 1s. 6d.

‘Since the death of Baxter, the ‘Call to the Unconverted’ has been translated into almost all the European languages, and has gone through very numerous editions both in England and America. The instances of its usefulness, known and unknown, are a number which no man can number.’—*Rev. Dr Jenkyn.*

‘We have again to express our most earnest wish, for the sake of the aged, that the public will give these publications merited support.’—*Witness.*

No. 4.—Containing,

Maclaurin on Glorifying in the Cross of Christ; Charnock on the Knowledge of Christ Crucified; and Edwards on the Excellency of Christ, cloth, 1s.

‘A composition [Glorifying in the Cross of Christ], ‘for impressive eloquence, to which, in the whole range of theological literature, we will not easily find any thing superior. . . . We have no hesitation in denominating MACLAURIN the most profound and eloquent Scottish Theologian of the last century.’—*Rev. Dr John Brown.*

‘All Charnock’s writings are distinguished for sound theology, profound thinking, and lively imagination. They partake of that massive divinity for which the puritan divines were in general remarkable, and are of course orthodox in their doctrinal state-

PUBLISHED BY JAMES TAYLOR,

ments and reasonings. For weight of matter, for energy of thought, for copiousness of improving reflection, for grandeur and force of illustration, and for accuracy and felicitousness of expression, Charnock is equalled by few, and surpassed by none of the writers of the age to which he belonged.'—*Rev. Dr Symington*.

'A heavy volume is not for a sick-bed;—this will exactly suit.'—*Edinburgh Christian Magazine (Church of Scotland)*.

'A reprint in large type, in one volume, of these discourses, is an invaluable aid to ministers in the discharge of their pastoral duties.'—*Witness*.

~~~~~  
No. 5.

**Christ's Famous Titles ; and, A Believer's Golden Chain.** By the late Rev. WILLIAM DYER, stiff cover, 1s. 6d., cloth, 2s.

'“Dyer's Titles and Golden Chain” is one of those well-known precious volumes of old practical theology, full of Christian truth and experience, and of that marvellous unction which perfumes every line of the school to which he belongs. Dyer is often found, with the Flavels, Baxters, and Bostons, in the small library of the best of our Scottish peasantry.'—*Edinburgh Christian Magazine*.

'This is one of an excellent series of works in practical divinity, reprinted in large type for the benefit of the aged.'—*Free Church Magazine*.

'Nearly two centuries have passed away since Dyer wrote this noble book, which is full of the massive divinity of the olden times. The ‘Believer's

21, GEORGE STREET, EDINBURGH.



Golden Chain' is well named. It contains many a weighty saying in quaint phrase—every sentence pregnant with important truth, and each containing an apothegm worthy to be held in perpetual remembrance. These large and valuable reprints include no more valuable standard work than this.'—*Scottish Press*.

'The Rev. William Dyer's work on 'Christ's Famous Titles' is well known. We look upon this reprint, in large type, of the standard writings on practical Christianity of our old divines as exceedingly valuable. They meet the wants of a class hitherto little cared for,—the aged poor. For their sakes the publisher ought to have the cordial support of all Christians. And though the type is larger than is commonly required for those of unimpaired vision, yet it is no inconvenience to use, but the reverse. The price is so moderate as to exclude it from consideration as between these and other editions of the same works. We think, therefore, that many who do not at present require large type reprints ought to encourage them for the sake of those who without them would be destitute, particularly as this can be done at no sacrifice either of convenience or money.'—*The Witness*.

---

Also lately Published, same Size of Type, Fourth  
Thousand, Price 1d.,

**The Believer's Treasure.** Being  
Comfortable Texts collected from Scrip-  
ture. By the late Rev. JOHN WILLISON,  
Dundee. With additional passages.

---

J. TAYLOR, 21, GEORGE STREET, EDINBURGH.



The Publisher has much pleasure in respectfully directing attention to the following (out of many) Recommendations of the LARGE TYPE SERIES with, which he has been kindly favoured:—

From the Rev. John Hunter, D.D.

Edinburgh, 27th April, 1853.

I think the object contemplated in the proposed publications of Mr Taylor highly important and valuable, and I most cordially wish it success.

JOHN HUNTER.

---

From the Rev. Thomas Guthrie, D.D.

2 Lauriston Lane, 28th April 1853.

Mr Taylor's Large Type Reprints of valuable treatises appears to me worthy of all encouragement. It is calculated to be eminently useful, and I wish his scheme the largest measure of success.

THOMAS GUTHRIE.

---

From Professor John Brown, D.D.

Arthur's Lodge, 26th April 1853.

My Dear Sir,—I think your Large Type Reprints of small treatises likely to be extensively useful. They were quite a *desideratum*. Hitherto you have been happy in the choice of the works chosen for reprinting, and I have no doubt that your future choice will be equally judicious.—Yours, &c.

JOHN BROWN.

---

From the Rev. D. T. K. Drummond.

Mr Taylor's Reprints of Standard Religious Works, in Large Type, are calculated to supply a very great desideratum in such literature, and are deserving of every possible encouragement.

D. T. K. DRUMMOND.

---

PUBLISHED BY JAMES TAYLOR,



From the Rev. William Innes, D.D., and the Rev.  
R. S. Candlish, D.D.

Edinburgh, 19th April, 1853.

I consider that a service has been rendered to the Religious Public by the issuing of these cheap and valuable Reprints. The type is beautifully legible.

WM. INNES.

R. S. CANDLISH.

---

From the Rev. James Grant, D.D.

Edinburgh, April 30, 1853.

Sir,—I am much pleased with your plan of making reprints, in large type, of Standard Religious Works, and have examined with care the specimen you sent me. I have no hesitation in saying that the publication will confer a great boon on a large class of reading religious persons whose vision is imperfect. The type is distinct and beautiful, and the prices are, all things considered, very moderate. I heartily wish you success in your adventure.—I am, &c.

JAMES GRANT, D.D.

---

From the Rev. G. D. Cullen, Leith,

Leith, 19th April, 1863.

I have found this impression of excellent works very useful in many cases when smaller type would not serve; and cordially recommend the publications.

G. D. CULLEN.

---

From the Rev. Wm. H. Goold, D.D.

An admirable expedient, in my humble judgment, for bringing spiritual comfort and instruction, where otherwise—in the form of print—it would not reach, and the works selected are among the best in our religious literature.

WM. H. GOOLD,

Minr. of the Reformed Presbyterian Cong. Edinr.

---

PUBLISHED BY JAMES TAYLOR,



From the Rev. J. R. Campbell.

28th April, 1853.

To minister instruction and comfort to the sick and aged by means of works not bulky, yet of a large, readable type, is a most judicious aim, which, in Mr Taylor's series of works, has been carried out with most hopeful success.

15, Annandale Street.

JAMES R. CAMPBELL.

---

From the Rev. James Fairbairn, Newhaven.

Newhaven, 19th April, 1853.

I have seen and highly approve of the excellent reprints of Mr Taylor. I know more than one case in which they have fully accomplished the excellent objects of the publisher.

JAMES FAIRBAIRN.

I cordially concur in the above.

DAVID ARNOT, D.D., High Church, Edinr.

---

From Professor James Buchanan, D.D.

I have long been impressed with the necessity of providing christian reading in type for the benefit of the aged, and those who, from any cause, have had their sight impaired. Mr Taylor's reprints have been most judiciously selected; and I know few works better fitted to be useful than 'Maclaurin's Glorifying in the Cross,' 'Bunyan's Grace Abounding,' 'Guthrie's Great Interest,' and 'Dyer's Famous Titles of Christ.' I have much pleasure, therefore, in recommending the series to those who need it, or who may wish to be useful to others who need it, as admirably fitted to supply what has long been felt to be a desideratum in our religious literature.

JAMES BUCHANAN, D.D.

---

21, GEORGE STREET EDINBURGH.



From the Rev. Wm. Stevenson, D.D., Leith.

Manse of South Leith, 19th April, 1853.

Mr Taylor's publications in large type, of which I have seen specimens, are admirably adapted for the use of the aged, and others whose eyesight is imperfect.

WM. STEVENSON.

---

From the Rev. Andrew Thomson, D.D.

2, Scotland Street, April 26, 1853.

I consider that Mr Taylor has done a great kindness to a very large portion of the public in the admirable reprints of some of the gems of our theological literature. He has become eyes to the aged and dim-sighted by such publications, and is entitled to the encouragement of all the friends of Christ, and of the human race.

ANDREW THOMSON.

---

From Professor Alexander Black, D.D.

I concur in the above statements respecting the advantage of so large and legible a type and attractive outward form in publications, of which their intrinsic value must be the best recommendation.

ALEX. BLACK.

---

From Professor James Bannerman, D.D.

Clarendon Crescent, 27th April, 1853.

I very cordially recommend the reprint of Standard Religious Works by Mr Taylor. The large type in which they appear render them peculiarly valuable to the aged. It is to be hoped that the attempt of the publisher will meet with every encouragement.

JAMES BANNERMAN.

---

PUBLISHED BY JAMES TAYLOR,



---

From the Rev. R. W. Fraser, M.A.

May 17, 1853.

I beg to state that I entirely agree in the statements above expressed. I am of opinion that the plan adopted by Mr Taylor deserves the utmost encouragement.

ROBERT W. FRASER,  
St John's.

---

From the Rev. W. M. Hetherington, LL.D.

The reprints of religious works of universally acknowledged merit, in large type suitable for aged persons, seems to me one of the happiest ideas of modern benevolence; and I give it my most hearty and warm approbation.

W. M. HETHERINGTON,  
Minr. of Free St Paul's, Edinburgh.

---

From the Rev. Alexander Davidson, Leith.

North Leith, 30th April, 1853.

I beg to state that I have examined several of the Reprints of Standard Religious Works, published by Mr Taylor, and that, in my opinion, they will prove a blessing indeed to that class of persons for whom they are chiefly intended.

ALEXANDER DAVIDSON,  
Minr. of North Leith.

---

The Rev. WM. GRAHAM, Newhaven, most sincerely concurs in the above statement.

---

From the Rev. Hope M. Waddell, Missionary,  
Calabar.

The failure of my own eyesight has reminded me of the like infirmity in the case of others. And these Large Type Reprints meet such cases so well, that I have gladly availed myself of them to relieve

---

21, GEORGE STREET, EDINBURGH.



friends afar off who might not be able to procure such comfortable reading books for themselves.

HOPE M. WADDELL.

From the Rev. Andrew A. Bonar, Collace.

Collace, April 27, 1853.

I have been in the habit of using Mr Taylor's publications for circulation among old people, and find them most suitable and most welcome. So far as I can it will give me great pleasure to promote their circulation, and of recommending them to my brethren and others who might make use of them for the good of souls.

ANDREW A. BONAR.

From the Rev. Thomas Finlayson.

I have much pleasure in bearing my testimony to the great worth of Mr Taylor's Large Type Reprints for the aged. An aged relative to whom I presented several of them expressed her satisfaction in them in the highest terms. I cannot doubt that the more they come to be known, the more they will be appreciated and prized.

THOS. FINLAYSON,  
Rose Street Church.

From the Rev. William Robertson.

I highly approve of Mr Taylor's enterprise. The selection of works is excellent, the plan deserving of every encouragement. At present such valuable works are only to be procured in a cheap form in such type as renders them almost inaccessible to the aged. The reprint in large type is therefore most desirable.

WM. ROBERTSON,  
Minister of New Greyfriars.

I concur in the above recommendation.

THOS. J. CRAWFORD, D.D.,  
One of the ministers of St Andrew's Parish, Edinr.

PUBLISHED BY JAMES TAYLOR,



---

From the Rev. James Robertson.

Newington, Edinburgh, 21st May, 1853.

I have hailed with high satisfaction the appearance of Mr Taylor's Large Type Reprints of Standard Works on practical christianity. They contain solid, spiritual food of the finest quality, and I have found them of great use in pastoral visits to the aged and the sick. The clean, bold typography exactly suits the necessities of those whose sight has failed them, and is relished by them as an unspeakable boon. I trust the enterprize of the publisher will meet with the cordial encouragement it merits, and glad shall I be to aid in extending the circulation of volumes so fitted to do signal service in the best of causes,

JAMES ROBERTSON.

---

From the Rev. James Lewis, Leith.

Leith, 18th April, 1853.

The Books which Mr Taylor is reprinting in large type for the aged and the sick are admirably selected, and will profit all who read them.

JAMES LEWIS,  
Minr. of St John's.

---

From the Rev. Alexander Wallace, Edinburgh.

I have much pleasure in cordially recommending 'the Large Type Reprints of Standard Religious Works.' They cannot but prove a great source of comfort to those who are in the vale of declining years; and it would be well if Sessions and those who can afford to do so would place such precious writings in the hands of the poor and aged members of the flock.

ALEXR. WALLACE.

---

21, GEORGE STREET, EDINBURGH.



From the Rev. James Trench, Superintendent of  
Edinburgh City Mission.

City Mission Office, 23d April, 1853.

Dear Sir,—I have much pleasure in adding my recommendation of your 'Large Type Reprints of Standard Religious Works.' I have found them of the greatest use in our Mission Districts, and highly prized by the aged poor. Indeed, in repeated instances they have proved the *only* books available for *their* perusal; and have excited such a gleam of satisfaction as amply attested their value, and the urgent need for the provision.

It would be an excellent means of aiding Mission work were some generous donors to bestow the requisite number of copies of each volume of the series, so as to enable every agent to keep them in constant circulation in his district. A scarcely less effective mode would be to gift the volumes to aged emigrants, as a help to better things when often far removed from the regular opportunities of religious instruction.

I rejoice to observe that you contemplate the publication of *other* works besides those enumerated in your Catalogue; and I cordially wish you all the success which the plan so richly and deservedly merits.—I am, &c.

JAMES TRENCH, Superintendent.

Uniform in Type and Page with 'Large Type Series.'

Just Published, FOURTH THOUSAND, price 1d. in neat cover, or 7s. 6d. per 100,

## ASKING THE WAY.

'Thy Spirit is Good, lead me.'—Ps. cxliii. 10.

SOLD BY THE BOOKSELLERS.

J. TAYLOR, 21 GEORGE STREET, EDINBURGH.



















Rawlin, Richard

Christ the righteousness of his people: or, The doctrine of justification  
by faith in him first printed in 1741

Bd.: 1

Edinburgh 1853

Dogm. 813 r-1

urn:nbn:de:bvb:12-bsb10399209-2